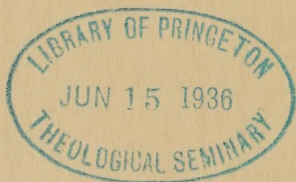


The
**MISSIONARY
EDUCATION**
of
YOUNG PEOPLE

John Irwin

BV
2090
.I72
1935



BV 2090 .I72 1935
Irwin, John Capps, 1896-
The missionary education of
young people

THE MISSIONARY EDUCATION
OF YOUNG PEOPLE

The Leader's Handbook Series

PRINCIPLES AND METHODS OF MISSIONARY EDUCATION

THE MISSIONARY EDUCATION OF BEGINNERS

By Jessie Eleanor Moore

THE MISSIONARY EDUCATION OF PRIMARY
CHILDREN

By Wilhelmina Stoker

THE MISSIONARY EDUCATION OF JUNIORS

By Jean Gertrude Hutton

THE MISSIONARY EDUCATION OF INTERMEDIATES

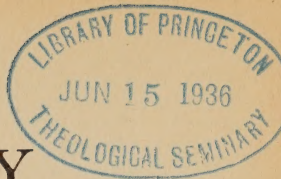
By Mabel Gardner Kerschner

THE MISSIONARY EDUCATION OF YOUNG PEOPLE

By John Irwin

The
MISSIONARY
EDUCATION
of
YOUNG PEOPLE

By John Irwin



MISSIONARY EDUCATION MOVEMENT
OF THE UNITED STATES AND CANADA
NEW YORK

THE REVEREND JOHN IRWIN has been associated for fifteen years with Christian work among young people. He was a student at Illinois College and is a graduate of the University of Chicago and Garrett Biblical Institute. In 1928 he became a member of the young people's staff of the Methodist Board of Education. Here in addition to his responsibilities in writing and editing discussion materials for youth groups, he traveled widely as a leader in summer conferences and institutes, where he conducted classes and directed recreation. He later became Secretary for Young People's Work in the Department of Missionary Education of the Methodist Episcopal Church and in that capacity represented his church in the youth committee of the Missionary Education Movement and in other interdenominational bodies touching young people's interests throughout the nation. He has developed the material of this book through actual use over a period of years in a variety of local and regional classes and conferences and has tested thoroughly the methods here offered. Mr. Irwin is now minister of the Neighborhood Methodist Church of Maywood, Illinois. He is the author of *Facing Tomorrow's World*, *Adventures in World Friendship*, and *A Young People's Course on Japan*.

COPYRIGHT, 1935, BY
MISSIONARY EDUCATION MOVEMENT
OF THE UNITED STATES AND CANADA

CONTENTS

HOW TO USE THIS BOOK	ix
I. HOW TO PLAN A PROGRAM	i
BEGIN WHERE YOU ARE—FINDING WHERE YOU ARE—OBSERVATION—THE USE OF TESTS (OPIN- ION TEST; SOCIAL DISTANCE TEST; CURIOSITY TEST)—CREATING INTEREST AND AWARENESS— PLANNING BY THE CALENDAR—SCHEDULING ACTIVITIES	
II. INTERPRETING WORLD EVENTS	22
CURRENT EVENTS AND MISSION STUDY—STUDY OF THE WORLD SITUATION—EVENTS OF THE WEEK—BULLETIN BOARD—SPECIAL DAYS	
III. THE DRAMATIC METHOD	31
TO CREATE INTEREST—TO MEET FELT NEED—IN- FORMAL DRAMA—PLAY READING	
IV. VISUAL MATERIAL	41
EXHIBITS—MOVIES AND STEREOPTICON LECTURES —POSTERS—MUSEUMS—A MAP PROJECT—BUL- LETIN BOARD	
V. MISSIONARY READING	49
ORGANIZATION—TYPES OF BOOKS (NOVELS; TRAVEL; BIOGRAPHY; CURRENT PROBLEMS)—A WORD ABOUT CONTESTS—A READING NOOK—A BOOK EVENING	
VI. INTERNATIONAL FELLOWSHIP	58
A DAY OF APPRECIATION—MISSIONARY EDUCA- TION THROUGH APPRECIATION (SOURCES OF	

MATERIAL)—SOME PROGRAM SUGGESTIONS (A STORY-TELLERS' CONVENTION; A WORLD FELLOWSHIP PARTY; A WORLD FRIENDSHIP BANQUET; SUNDAY FELLOWSHIP HOURS)—MAKING APPRECIATION SURE

VII. MISSIONS AND WORSHIP 72

OCCASIONS FOR WORSHIP—PLANNING FOR WORSHIP (GROUP ATTITUDE; GROUP PARTICIPATION; ASSIGNMENTS; REHEARSAL)—SOURCES OF MATERIAL (HYMNS; STORIES; POEMS)

VIII. MISSION STUDY 82

OPPORTUNITIES FOR STUDY—ORGANIZING A CLASS—GROUP INVESTIGATION (RESOURCE COMMITTEE; SECRETARIAL COMMITTEE; WORSHIP COMMITTEE; SCRAPBOOK COMMITTEE; MAP COMMITTEE; DRAMA COMMITTEE; COMMITTEE ON GIVING)—A SAMPLE INVESTIGATION—FOLLOW-UP

IX. EDUCATION THROUGH GIVING 97

A PROGRAM OF ACTION—GIVING AS ACTION—GIVING AS EDUCATION—HOW ONE GROUP GAVE—SOME WORDS OF CAUTION

X. ORGANIZING FOR THE TASK 108

A PLAN OF ORGANIZATION (THE MISSIONARY CHAIRMAN; THE MISSIONARY COMMITTEE; PERMANENT SUBCOMMITTEES; TEMPORARY COMMITTEES; RESOURCE PEOPLE)—ORGANIZATIONAL RELATIONSHIPS (THE PROBLEM; AN APPRAISAL; POSSIBLE IMPROVEMENT)—ORGANIZATION OF THE DENOMINATION

XI. AN INTERDEPENDENT WORLD 123

THIS INTERDEPENDENT WORLD (THE FACT; THE CONCLUSION)—WHAT DOES THIS MEAN FOR

MISSIONS?—IMPLICATIONS FOR MISSIONARY
EDUCATION

XII. RESPONDING TO HUMAN NEED	137
A BASIC URGE—NEED IN THE MODERN WORLD— MISSIONS AS RESPONSE TO NEED—MISSIONARY EDUCATION AND HUMAN NEED (PROVIDE PER- SONAL CONTACTS; GOING ABROAD AT HOME; A JOINT PROGRAM; WE TOO HAVE NEEDS)	
XIII. SHARING OUR BEST	148
A SHARING WORLD—SHARING OUR BEST—A MU- TUAL PROCESS—SOME PROGRAM SUGGESTIONS— ATTITUDES MORE THAN PROGRAMS (INTERPRE- TATION; INFORMATION; REALIZATION; PARTICI- PATION; SHARING CHRIST)	
XIV. BUILDING A NEW WORLD	156
PROMISES OF A NEW WORLD—A NEW WORLD AND CHRISTIANITY—A NEW YOUTH MOVEMENT— MISSIONS AND A NEW WORLD—THE NEW WORLD AND MISSIONARY EDUCATION—SOME PROGRAM SUGGESTIONS (STUDY GROUPS; CONFERENCES ON “CHRISTIAN YOUTH BUILDING A NEW WORLD”; READING; WORSHIP)	
<i>Some Denominational Agencies for Missionary Education Among Young People</i>	173
<i>Bibliography</i>	177

HOW TO USE THIS BOOK

PERHAPS you are the missionary chairman of a young people's society or of a department of your Sunday school. Perhaps you are an officer of a young people's missionary society. Or you may be an adult with responsibility for counseling a youth organization, and have wondered how its program may be a well rounded one, including all the far-flung interests of organized Christianity. In any case, you have a job to do and you need definite suggestions to help you with it. Therefore chapters I to IX of this book, pages 1-107, are devoted to just such suggestions. In these chapters you will find plans for building, enriching, and carrying through a program of missionary education.

But as you proceed with some of these plans, you will discover a need for organization. Questions will arise as to how to get the job done most effectively, how to reach all the church young people, and how to mobilize the available resources. These questions are discussed in chapter X, pages 108-122.

To begin with, you may only be aware that you have a job to do and that you need help in doing it. But eventually you will wonder just what it is you are trying to do and why you are doing it. These matters of *what* and *why* are considered in chapters

XI to XIV, pages 123-172, together with their implications for program making.

Constantly you will be wanting to know what materials are available for study, reading, and program planning. A list of references will be found in the bibliography, pages 177-182.

From this brief preview of the book you can see that it is not necessary to read it consecutively from beginning to end. Rather, the purpose has been to arrange the material so that you may turn readily to the section offering just the help you need.

In writing this book the author has had in mind the needs of both individuals and groups. It is hoped that young people and adult counselors will find the volume a manual for constant reference in planning and carrying through a missionary program for the youth of local churches. But the book should also be useful for group study in summer conferences, leadership training schools, and the like. For class use, questions for thought and discussion and references for further reading have been provided.

The author would like to acknowledge his indebtedness to his former associate, Mrs. Laura Lynn Tucker, whose resourcefulness in discovering materials and whose aid in compiling the bibliography have greatly enriched this volume.

JOHN IRWIN

Chicago

August, 1935

I

HOW TO PLAN A PROGRAM

FRANCES had just been elected missionary chairman of the high school department of her church. She knew in a vague way that the first Sunday of each month was "Missionary Sunday" in the department and that she would be expected to prepare a missionary program for that day. Beyond that, what her duties were, or how to go about preparing that missionary program, she did not know.

Frances was fortunate in having a father who was keenly interested in religious education. When she told him her plight, he did what Frances herself—or any young person, for that matter—could have done. He wrote to the young people's secretary for missionary education of their denomination, asking for such materials as would be helpful to the missionary chairman of a high school department. When a package of leaflets arrived, the father went over them with Frances to help her get a general understanding of her task. Then he suggested that she do some thinking about the following questions:

Has anything happened or has anything been said in Sunday school class, young people's society, or

in the general life of the group that indicates an interest or lack of interest in missions and missionaries?

Has anything happened or has anything been said that indicates an interest in or prejudice against people of other races and nationalities?

How could you find out what the members of your group think about missions, missionaries, and people of other races and nationalities?

How would you plan a program of worship, study, and activities that would help to create Christian attitudes toward other people, bring information about the missionary enterprise of the church, and lead the department to active sharing of the Christian religion with others?

There are multitudes of young people like Frances who have been chosen to lead the missionary activities of a class or department, a young people's society or a missionary auxiliary. Some of them are working intelligently and effectively at their tasks. Others are carrying on a traditional round of activities without any real understanding of what they are trying to do and with little imagination or skill in doing it. Still others are merely holding a title. In their groups the missionary department is dead.

Too few of these young people bearing responsibility for missionary education have fathers or other adult leaders who can be as helpful as Frances' father was to her. For all such this book has been prepared. And its first suggestion is that the reader

think about the same questions that Frances' father asked her.

BEGIN WHERE YOU ARE

One thing is perfectly evident—you will have to begin your program with what you have. Some leader who reads these lines will be working with a group who have had an adequate program of missionary education for years. Such a group will have an intelligent understanding of the message of the Christian religion. They can tell why we have missionaries and what missionaries do. They know something of the world situation and of the relation of Christianity to new movements of nationalism, race consciousness, and economic development. They are giving personal and financial assistance to one or more missionary projects at home and abroad, which they have selected and studied. In short, they are literate Christians.

Some other reader, however, may be working with a group who are at the opposite extreme. If asked what is distinctive in Christianity, this second group would only look puzzled. Some of the members have very disdainful opinions of "foreigners" in general, and of some one nationality or race in particular. The whole group are absorbed in their own affairs. All their funds are expended for their own material needs and good times.

It is apparent that the same missionary program would not do for these two groups. The first may

want to study Kagawa's cooperative movement and to inquire whether it has any significance for the future of Christianity in America. The second ought to make a realistic investigation of the nature and meaning of the Christian religion. The first group could enter with understanding into a service of worship planned around the idea of brotherhood. The second would need to make a thorough study of race relations before such a service would have real meaning for them.

FINDING WHERE YOU ARE

If a vital program must begin where the group are, it becomes important to find out just where they are in their thinking about the mission of the Christian religion. Just what are the attitudes of your particular group? What information do they possess? What things are they curious about? What questions are they asking that might lead them out toward broader horizons?

If you can discover answers to such questions as these, you can plan a program of missionary education that will meet the needs of your group. It will be a "tailor-made" program rather than a "hand-me-down," and will be likely to create interest and lead to growth in Christian character.

OBSERVATION

Some leaders trust their own observation to discover the needs of their groups. They listen to con-

versations, make mental note of unconscious attitudes, take advantage of openings in Sunday school class or society discussions, and in similar ways keep their fingers on the pulse of the group life. Then they plan program activities that will be related to the needs they have discovered.

A very effective use of this method of program building was made by a pastor in an Illinois town. He noticed on several occasions that members of his high school young people's society expressed deep prejudice against Negroes. Since there was not a single Negro family in that village, he knew their attitude did not result from personal experience, but from remarks they had heard and attitudes they had absorbed from their elders.

One day the pastor received word that a Negro girls' quartet from one of the mission schools of his communion would be in the vicinity and had an open date. Immediately he called the officers of the society together and asked whether they would care to sponsor a concert by the girls. Of course, they were eager to do so. As they worked on their plans for the concert, it developed that the colored girls would be arriving in town late in the afternoon. Someone suggested that it might help the visitors to feel at home if they planned a light supper at the church for the quartet and members of the society. At first there was some concern expressed about eating together, and several were quite outspoken in their opposition. The view prevailed, how-

ever, that to give a supper and reception for the girls was the only courteous thing they could do.

On the evening of the concert, the pastor and the president of the group met the train on which the quartet arrived and escorted them to the church. Naturally, there was shyness and self-consciousness at first, but soon there was talk about school, and classes, and the girls' trip. When the hour for the concert came, there was a full church to listen and the girls completely captured the audience with their spirited and competent singing. When the program was completed and the quartet had responded to encore after encore, the president of the local group announced that the girls were leaving on a late train that night, and since there was more than an hour before their departure and plenty of sandwiches and cake left from supper, all who wished were invited to stay for a social period in the church basement. When train time finally approached, all who could manage it piled into cars to see the quartet off. One girl who had been loudest in her expressions of dislike—we shall call her Margaret—was noted by her pastor with a visiting singer on either side of her and with an arm around each. "Write to me when you get back to school," called Margaret as the train drew away from the platform.

This pastor did not let the matter end with affording his young people a favorable contact with members of a race toward which they were prejudiced. He followed this happy experience by asking at the

next officers' meeting whether the group would not like to make a thorough study of this whole matter of race relationships. It was agreed that this would provide an interesting series of Sunday evening discussions. Three weeks were assigned to the subject, a committee was appointed to plan the meetings, and the pastor provided them with material from his library and helped them prepare for the discussions.

The three meetings that followed were the most vital the group had ever had. Reports were given on the origin of racial differences and the opinions of scientists regarding the relative capacity of the races. Prejudices were frankly examined and their causes sought in early experiences. Frequently, when some common objection to Negroes would be voiced, someone would say, "Well, that wasn't true of these girls." The teachings of Jesus were examined and many of his familiar sayings took on new meaning as the group saw their application to the practice of Christian brotherhood. As the final meeting was closed with a period of prayer, Margaret stirred the whole group as she prayed with great earnestness, "O God, help me to get over the way I feel about the Negro."

Here, then, is an example of a unit ¹ of program,

¹ "Unit" is a term used to designate the portion of a group's total program that deals with a specific, limited subject. The unit may include discussion, study, worship, recreation, and activities planned to aid in reaching a Christian solution of any problems discovered.

extending through a number of weeks, which resulted from a skilful leader's observation of his group. He noted an attitude, planned a stimulating new experience, and then followed up the interest with several weeks of study and discussion. In that period the attitude of the group was changed from prejudice to that sympathetic understanding upon which the missionary enterprise must rest; the proceeds of the concert helped a mission school; and the way was opened through correspondence for future contacts and further mutual help.

THE USE OF TESTS

The experience just described will indicate that the development of a missionary program from observation requires a leader of more than usual skill. The average leader might wait during his entire term of office for an opening to occur without ever recognizing the starting points that did come. Even if he saw an opportunity, it is unlikely he would be as resourceful in developing a unit of program as was this pastor. Most leaders, therefore, prefer some more objective method of discovering where their groups are with respect to their missionary attitudes and opinions.

One such method is found in the use of various types of check-lists and tests. These may be marked during the course of a party, at a program-planning meeting, or at any regular gathering of the group. Most young people are familiar with such devices

from their school work and thoroughly enjoy them. When the results are tabulated and carefully studied, a picture of concrete attitudes and opinions will be revealed. Almost always many leads for program building will be found. Best of all, the very use of the test results in a desire to know what the standard answers are and thus interest is spontaneously generated. Several tests are described in the next sections.¹

Opinion Test. This test might be introduced as a paper game at a world friendship party or fellowship hour. Tabulation might be made by a show of hands at the time, or the tests might be tallied by a committee and reported on at a future meeting of the group. It will be evident at once that where the group is fairly evenly divided between true and false, or where any large percentage of the group is doubtful, there is a possible starting point for discussion or study. There is also the possibility, however, that a considerable majority of the group might be in agreement in their reply and still be wrong. It will therefore be wise at the meeting where the results are considered to allow the minority to state their viewpoint on questions where there is substantial agreement. The group can then decide whether they wish to devote further time to investigating the issues raised.

¹ Several interesting tests will be found in the appendix of *Education for World-Mindedness*, by A. J. Murphy, Abingdon Press, New York, pp. 333-40.

AN OPINION TEST ¹

Directions: After reading each statement thoughtfully, indicate your judgment of whether it is true or false, or whether you are doubtful. If convinced that the statement is true, draw a circle around the letter *T*; if convinced that it is false, draw a circle around the letter *F*; if you are doubtful, draw a circle around *D*.

1. The chief purpose of the Christian religion is to give comfort, consolation, and inner peace. *T. F. D.*
2. Persons who are sincere Christians cannot conscientiously engage in war. *T. F. D.*
3. Christianity is at present so closely identified with the economic exploitation of Western capitalism that its wide acceptance by intelligent persons in the Orient cannot be expected. *T. F. D.*
4. For each race its own religion is best. *T. F. D.*
5. The religion of Jesus has unique values not possessed by any other religion. *T. F. D.*
6. Christians have nothing to learn from any other religion. *T. F. D.*
7. Race prejudice and the attitude of race superiority manifested by Christians are strong influences toward making Christian missions ineffective. *T. F. D.*
8. The prevention of war, international peace, economic justice, and the evils of industrialism are issues with which religion has no relation. *T. F. D.*
9. Since American Christians have more than enough to keep them busy in placing their own house in order, they have no call to concern themselves with the social and religious needs of other peoples. *T. F. D.*
10. In the world-wide confusion prevailing today, Jesus stands before men greater than Western civilization and greater than the Christianity commonly known and practised. *T. F. D.*

¹ Condensed from *The World Mission of the Christian Religion*, by Wade Crawford Barclay, pp. 14-16. Copyright 1934. By permission of the publishers, Cokesbury Press.

Social Distance Test. Missions is essentially a matter of attitude toward other people. Are we concerned about what happens to others—even to people we do not know and have never seen? Does it make any difference to us how people live in the city slums, in isolated rural sections, in mining villages, in India, China, Africa? Your answers to these questions will determine your opinion of and attitude toward Christian missions. Therefore a basic thing to know in planning a program of missionary education is the attitude of your group toward others.

One of the best devices for measuring such attitudes is the Social Distance Test, originally designed by Professor E. S. Bogardus of the University of Southern California. An adaptation of such a test follows.¹ Copies should be made for each member of the group. The test can be made as simple or complex as desired by adding or subtracting classifications. Be sure that the racial, national, and religious groups of your own community are included.

When the tests have been marked, tabulate the number who indicate a willingness to enter each relationship with each racial, national, and religious group. Notice that the scale of relationship increases in intimacy from left to right. The more the votes on any group cluster toward the left, the less acceptable that group is; the more the votes cluster toward the right the more acceptable is that group.

¹ Adapted from a program unit, "Appreciating Other People," by Abel J. Gregg. *The Senior Epworth League Quarterly*, January-March, 1930.

SOCIAL DISTANCE TEST

DIRECTIONS

Consider each group listed below. Think of the group as a class, not of the best or the worst individuals you have known. Place a cross (X) in each column to the right that states a relationship into which you would willingly admit members of that group.

	As subjects of missionary effort	As citizens of our country	As fellow workers in business or as students in our school	To membership in our church	To membership in our class	To a seat in our family pew	To offices in our class or society	To our social functions	To a relationship of brother- or sister-in-law
RACES									
REDSKIN									
American Indians									
BLACK									
African Negroes									
American Negroes									
YELLOW									
Chinese									
Japanese									
SWARTHY									
Mexicans									
Filipinos									
NATIONALITIES									
HINDUS									
ITALIANS									
RUSSIANS									
GERMANS									
IRISH									
RELIGIONS									
JEWS									
CATHOLICS									
ATHEISTS									
UNITARIANS									
CHRISTIAN SCIENTISTS									
MORMONS									
METHODISTS ¹									

¹ Or any other denomination you wish to include.

A study of the votes by the missionary committee or a discussion with the entire group will reveal possible program activities that may be undertaken. Such questions as the following should be considered:

What groups seem most acceptable to your crowd?

What groups seem least acceptable?

In regard to what groups is feeling most divided among your own members?

Why are some groups more acceptable than others?

Are you most exclusive toward groups about whom you know most or least?

What do the teachings of Jesus suggest as Christian attitudes to members of other racial, national, and religious groups?

Is there anything you should do to overcome your attitudes of exclusiveness toward any group? Can you make any contacts with members of this group? Would you like to make a study of the history, achievements, and problems of any of these people? Does your church carry on any program of missionary or social work with this group? If so, what is its nature and effectiveness?

You will wish to plan study, reading, and program activities to acquaint your members more fully with any group in which they are especially interested.

Curiosity Test. Adults of long ago who did not know the answers to their children's questions dis-

paraged curiosity by affirming that it once killed a cat. But where should we be if Columbus had never been curious about what lay beyond the western horizon? Or where would our industrial civilization be if young James Watt had never wondered about the steam issuing from the spout of his mother's kettle? Modern education values curiosity and uses the questions in the students' minds as springboards into fuller knowledge.

Do the members of your group have any curiosity about the wider world outside the little circle of their own interests and doings? Have they ever wondered about far places and strange peoples? Have they ever wished they understood what lay behind the events reported to them in the daily paper? The test given on the opposite page is designed to register their curiosity in order that you may take advantage of it in planning a program of missionary education.

After the tests have been marked, you may score them by allowing a value of one for each single check and of two for each double check. Adding together the marks for each question, the one with the highest score will be that of greatest interest to the group. Select the three or four questions that receive the highest score and use them as starting places for your program of missionary education. Write to your denominational headquarters for suggestions for study, reading, or activity in connection with each one.

CURIOSITY TEST

Directions to user: Read each question carefully. If it is one that you have wondered about, place a check (✓) before it. If it is a question you are particularly anxious to have answered, place a double check (✓✓) before it. If it is a question you have never asked and are not interested in, place a zero (0) before it.

1. Why has Japan adopted a policy of extreme nationalism and what effect has this had upon Christian missions?
2. Is the Negro receiving a "square deal" in American life?
3. What is meant by the statement, "China is going through five revolutions at once"?
4. What is to become of the American Indian?
5. Is the church succeeding in making any contacts with foreign-language groups in the United States?
6. Is there anything unique in Christianity, that we should offer it to followers of other religions?
7. Can Christianity make any contribution to the solution of the problems of India?
8. Should we maintain Protestant missions in the countries of Latin America where the Roman Catholic church has been long established?
9. Is it true that great rural areas in the United States are being lost to the church?
10. What is back of Mexico's hostility to religion?
11. Why was no quota placed on Mexicans when our immigration law was passed and how are we treating Mexicans who have entered our country?
12. Are there any reasons that justify the sending of missionaries abroad when our own land is so far from Christian?
13. In what ways is Russia a menace and in what ways a challenge to Christianity?
14. What becomes of the money our church raises for missions?
15. What should be the future of Africa, and what part should Christianity play in developing that future?
16. Why do we exclude all Asiatics from entrance to the United States? What should we do with those who are already here?

CREATING INTEREST AND AWARENESS

The assumption back of the preceding paragraphs has been that the use of one or more of these tests would surely reveal some present interest or concern that would serve as the starting point for a program of missionary education. But suppose no such interest is shown. One high school group recently checked a list of some ninety questions, covering the whole range of interest of that age group. Several of the questions were in the field of missions, but not one of these received a high enough score to warrant its inclusion in the final program. What will you do if you have a similar experience?

The first thing to be said is that the tests will have done what they were supposed to do. All that is claimed for them is that they will reveal where your group is in regard to missions. They may show that your group has no interest whatsoever! But the second thing to be said is that this does not mean you are defeated. You simply have a different task. Perhaps you thought your job was to lead the group in some missionary activities they were eager to enter. You now see that you must start further back. The immediate task becomes one of creating interest in and awareness of the tremendous implications for the future of our religion, and, indeed, of our world, that are wrapped up in the Christian missionary enterprise.

For the performance of this task there are, fortunately, many resources at hand. You will find in

chapters II to VII of this book varied suggestions for creating interest. It is enough to say here that the presentation of a missionary play, the use of stereopticon or movie, the preparation of an exhibit, or the enjoyment of a world friendship party or banquet has brought new interest in Christian missions to many a group. Read these next chapters carefully and select from the many procedures described one or two that you believe will awaken the missionary interest of your young people.

PLANNING BY THE CALENDAR

To many a group the procedures suggested thus far will seem too complicated. They prefer to plan their missionary programs by the calendar. Perhaps it is their custom to set aside one month each year as "mission study month." A new series of texts for adults, young people, and juniors, treating one home and one foreign missionary field, is published each year. Many groups automatically place one or both of the new books for their age group at some specified time in their program.

Another method used by many groups is to assign one Sunday each month to the officer in charge of the missionary program. It is felt that this provides a year-round emphasis upon missions. If this is the method you prefer, it will be difficult to plan connected study, since interest can scarcely be maintained from month to month. However, there are many things you can do. Worship programs, drama-

tizations, movies, programs presented by some national group, current events discussions, and many other of the methods suggested in the following chapters will be usable.

It must be granted that many helpful study groups have been organized for no other reason than that it was time to have one. Likewise, many people have been stimulated to new interest by a monthly missionary program. It must also be evident, however, that missions by the calendar are more likely to be mechanical and uninteresting than activities arrived at in other ways. If you do decide to schedule activities without making any studies of the needs and interests of your own group, you will need to be particularly careful that each program is interesting and worth while. Otherwise you may defeat the very purpose you have in mind by making missions seem a bore.

SCHEDULING ACTIVITIES

Whether by observation, by the use of tests, or by accepting a traditional missionary program, you are now ready to lay out a proposed schedule of missionary activities for the year. Perhaps this is the place to remind you that missions is only one phase of the youth program of your church. Your plans, therefore, to be most effective must be geared into that total program. Recall the story of the project in race relations told earlier in this chapter. The effectiveness of that experience was due to the fact

that it was not set up as a separate missionary activity which might or might not be elected by individual members. Rather it was the program of the whole group for the time being, including week day and Sunday activities, recreation, money raising, study, discussion, and worship. It is such an integral relationship to the total youth program of your church that will make missions a central emphasis in all that is done, rather than a marginal interest enlisting a few.

In preparing to schedule your program activities, it will be helpful to take a few work sheets and set down the answers to the following questions:

What needs and interests have been discovered?

Will each individual need or interest be best met by formal study, dramatization, worship, project, stereopticon or movie, or recreation event?

Are there any special days, such as Armistice Day, Thanksgiving, Christmas, or the like, that suggest a logical occasion for any indicated activity?

What dates will be most appropriate for the remaining events in your program? (It will be helpful to rule up one of your work sheets to represent the weeks of the year and to enter thereon the various activities you are considering.)

After arriving at a tentative program in some such way as this, you will, of course, submit it for consideration at a meeting of the other officers of your group. Adjustments and rearrangements will doubtless be necessary in view of activities proposed

by the others. The complete program finally agreed upon should give fair and balanced attention to all the interests included in the purposes of your organization.

One final word about program planning may be said. A good program is a flexible program. It will make way for any new and vital interests that may emerge after the formal schedule has been drawn up and agreed upon. Wise leaders will rejoice if some item in their program strikes a note of such interest that more time is required and future dates must be rearranged. Likewise they will be quick to make readjustments if some activity fails to awaken the anticipated response, or seems unnecessary in the light of unforeseen developments. In short, the effective leader will think of himself as a "program engineer," analyzing the situation, making plans, executing them, making adjustments as new conditions develop, using materials and methods with precision and skill, and moving constantly toward the achievement of his objective—the making of world-minded, missionary-minded young Christians.

QUESTIONS FOR THOUGHT AND DISCUSSION

Draw up a schedule of the missionary program carried on by your group last year. What do you consider its strong and weak points? Where did it succeed? Where did it fail? In each instance, why?

How would you proceed to discover the present missionary attitudes and opinions of your group?

How would you develop a program of missionary education from the interest and needs that you discover?

What would you do if you found that the attitude of your group toward missions was one of indifference? Of active opposition?

SUGGESTED FURTHER READING¹

BROWN, INA CORINNE. *Training for World Friendship*. Chapters V and VI.

GATES, HERBERT W. *Missionary Education in the Church*. Chapters I and XI.

HALL, L. K., AND OTHERS, eds. *Christian Citizenship on a World Basis*. A Y.M.C.A. program paper providing many tests and suggestions for developing a world friendship program for young people.

LOBINGIER, JOHN L. *Projects in World Friendship*. Plans for developing world friendship projects for each age group of the church.

———. *What Shall We Do about Missions?*

MURPHY, ALBERT JOHN. *Education for World-Mindedness*. Chapters VII, VIII, and IX and pages 333-40.

Denominational program leaflets and manuals may be secured from your own denominational boards. See list on pages 173-176.

¹ Full data on all books mentioned in this and similar sections will be found in the bibliography at the end of the book.

II

INTERPRETING WORLD EVENTS

MR. GANDHI was on the front pages of the newspapers of the world. Diplomats and statesmen were negotiating with frenzy to reach an agreement that would satisfy the failing Mahatma and end his fast. The curious and the concerned, the shallow and the thoughtful, the religious and the irreligious, alike fastened their eyes on India. Some jested, others jeered. More felt vaguely uneasy because a "strange little brown man" had laid hold upon a power with which they could not cope. A few understood the philosophy and purpose lying back of Mr. Gandhi's use of the fast as a weapon to secure social change.

CURRENT EVENTS AND MISSION STUDY

In a small Indiana city an alert leader thought that this world-wide interest offered an opportunity for a vital period of mission study. At an officers' meeting of the young people's society she suggested that the weeks customarily assigned for missionary topics be shifted to permit her to take immediate advantage of the situation in India. A conference

with her pastor and a letter to the department of missionary education of her denomination brought suggestions as to source material and procedure.

The artist of the group made some posters carrying pictures of Mr. Gandhi, provocative headings, such as "What Is Happening in India?" and "What Does Gandhi Want?", and the subjects, dates, time, and place of the meetings. A visit to the public library brought permission to withdraw all the pertinent books on India for the period of the study. (Some librarians prefer to set up a special shelf and have members of the study group check out books from the library, but all are uniformly anxious to help select books and make them available for use.) One or two books not in the library but essential for the study were purchased with funds from the society treasury and later presented to the church library.

No text in the conventional sense was used for the study, but the questions the group were asking were listed and organized around several central ideas. Book and magazine references were then assigned and reported upon. Four of the regular Sunday evening meetings of the group were used for this study and the weekly topics were as follows:

Why is Gandhi fasting?

Non-violent resistance and Christianity

What is the Christian mission in India?

What does Gandhi mean for us?

All members of the group agreed that no mission study had ever been as interesting as this. And it all started from a current event.

STUDY OF THE WORLD SITUATION

In much the same way a valuable unit of program might be developed in a class, department, or society around the world situation. This might be organized around areas of conflict—race, nationalism, economic relations, crime, and the like. Many groups have made such a study the basis for a quarter's lessons in the Sunday school or for a series of discussions in the young people's society. The result has been a new understanding of the world situation as it affects Christianity and the world mission of the Christian religion.

Another basis for such a study would be by geographical areas. What is the situation in the Far East? What is the situation in India? In the Near East? In Europe? In America? This method would require the accumulation of book and magazine resources for each field of study. In order to emphasize the missionary aspect of each question, the leader must be careful to direct each session to the consideration of such questions as the following: What bearing do these facts have upon the Christian mission? What should be the message of Christianity for this field in view of the existing situation? How is our church related to this field?

EVENTS OF THE WEEK

Some groups have made a feature each Sunday evening of a five-minute report on the events of the week. To make this a missionary feature, care must be taken, as noted above, to comment on events from the standpoint of their significance for Christianity. The weekly church press and *The Christian Century* would be particularly good sources for such reports. In taking items from the daily press or from news magazines like *Time*, *The Literary Digest*, or *Current Events*, the reporter will have to supply the "religious angle" from his own background and understanding. *The Missionary Review of the World*, *The Intercollegian* and *Far Horizons*, and denominational missionary papers will furnish items specifically related to missions. Needless to say, the person chosen to give such a report must be one who is well informed about world affairs. Younger groups who have an adult counselor may wish him to perform this service for them. It would be wise to start such a feature for a specified time, say a month. Then the reports can be continued if they prove an interesting and helpful feature of the program.

BULLETIN BOARD

Where a bulletin board is maintained by the group, current events may be used to add to its interest. One member of the missionary committee might be assigned to this task. Watch should be

kept in the daily press for any items with missionary implications. These should be clipped, pasted on paper, furnished with a heading or comment that will point out their missionary significance, and placed on the board. Items should not be posted more than a week, so that the board may have constant freshness and interest. If the group has some particular missionary project that it is supporting, it will repay the missionary committee to gather all news items affecting that particular field and to keep them before the members by means of the bulletin board.

SPECIAL DAYS

The observance of special days as occasions for missionary programs is another use of current events. Armistice Day, with its emphasis upon peace, might sometimes be used to consider the Christian missionary enterprise as one of the great forces making for world peace.¹

Thanksgiving is in many places the occasion for a harvest home festival at which food and other products are gathered for some hospital, home, mission school, or settlement house. Often this is allowed to be a mere bringing together of canned goods, but it may be much more if the missionary committee is alert to the opportunity. For one or

¹ See *The Present-day Summons to the World Mission of Christianity*, by John R. Mott (Cokesbury Press, 1931). chapter I, for a discussion of missions and peace.

two Sundays before the event brief accounts of the institution for which help is asked should be given. The members of the group should understand clearly where the institution is, what its purpose, how it ministers to human needs, and why help is wanted. Then, on the day when supplies are brought in, there should be a carefully prepared service of worship, at the climax of which the gifts should be brought forward and placed before an altar as a symbol of the dedication of self and substance to the meeting of human need. If the institution for which the gift is intended is near at hand, as many as possible should make the trip with the supplies on Thanksgiving morning. If only a small number do so, a report should be made to the entire group on the following Sunday.

Christmas is another day that may be used for missionary purposes. If a special offering is asked, or if a "white gift" observance is planned, the same general procedure should be followed as that just described for Thanksgiving. Missionary discussion or worship programs might be planned around such themes as "What does Christmas mean to the world?" or "The message of Christmas." A Christmas fellowship hour on the theme, "Christmas around the world," making use of Christmas songs, stories, and legends of all nations, would have definite value in building world friendship attitudes.

One group has developed the custom of using its New Year's Sunday program as a time to exchange

greetings with the people of their missionary projects. This must be planned long enough in advance so that letters of greeting can be secured from those abroad as well as at home. A program is arranged for New Year's at which these greetings are read. Then the group divides into small committees, each of which frames a reply to one of the letters received.

A "Race Relations Sunday" is observed in many communities. This provides an opportunity for programs and discussions stressing the meaning of brotherhood and attitudes of respect and tolerance between racial groups. Where both sides are ready for it, an interracial program, either between two groups or on a community basis, provides a rich experience in actual sharing across racial lines. It is wise to set up all such meetings through a joint committee representing all the interests concerned. This avoids any unconscious condescension that may be involved when one group regards itself as doing something for the other one.

Independence Day may not, at first thought, offer any opportunities for missionary education. If, however, your group are tired of the stereotyped patriotic programs they have put on year after year, why not suggest a recognition service at which you would present the aspirations of all the people of the world who are now struggling for national independence? Another pertinent observance would be a discussion on some such subject as "Is nationalism enough?"

Many people feel that rampant national ambitions constitute the greatest foe of Christianity in the world today. Others point out the inability of conflicting national states to build or maintain a stable world organization. Surely these considerations are of paramount importance for the broad statesmanship of Christian missions.

In conclusion, then, we do not live in a world where missions must be "dragged in" by main force. The current events of our everyday life open wide doors of missionary obligation. No longer do we live in splendid isolation. We are in the midst of seething tides of cultural, racial, and national contacts. Does Christianity have a message for such a world? Not a day passes when this challenge is not voiced by some current event. Organized Christianity will prove adequate to the new world situation only as thousands of church groups of all ages face the implications of current world events for the faith they profess.

QUESTIONS FOR THOUGHT AND DISCUSSION

What recent world events have occurred that have significance for missions? Select one of these events and describe how you would utilize it in developing a missionary education program for your group.

Plan a five-minute talk in which you would interpret the events of the past week from the standpoint of their significance for Christianity.

Plan a program of missionary observance for one of the special days of the year.

What is involved in declaring the Christian message of good will, peace, and brotherhood in a world of national, racial, and economic conflict? Must the Christian message challenge the world as it is? Will the message be effective if delivered by preaching alone? In what other ways might the Christian message be delivered? Are these conflicts, which deny the Christian faith in God and man, confined to foreign lands, or are they found also in America? What does this mean for home missions?

SUGGESTED FURTHER READING

CURRIER, RAYMOND P., ed. *The Christian Internationale*.

HERRIOTT, FRANK W. *Christian Youth in Action*.

MOTT, JOHN R. *The Present-day Summons to the World Mission of Christianity*. A discussion of a new strategy for missions adapted to our day. Suitable for more advanced groups.

III

THE DRAMATIC METHOD

WHO does not want to be in a play? If there is any such person, at least he loves to see a play. "The play's the thing."

In many instances the play is the thing for missionary education. Young people are always eager to put on a play. Often it seems a pity to invest the time and effort required to produce a play in a work that at best is only light entertainment, and at worst may be shoddy and cheap. Why not direct the enthusiasm for "play acting" toward some production that will be good drama and good entertainment, but will also have something significant to say?

From the standpoint of the missionary leader there are many values that might be pointed out in the dramatic method. It projects the audience into a missionary situation and makes them feel the reality of the problem with which the characters are struggling. It presents information about other people in such a vivid way that it becomes a part of the experience of the observer. It awakens interest in the field presented. Many actors have testified to what happened to them as they entered into the

experience of the character they portrayed and thus achieved a new insight into the needs and problems of another race or nationality.

TO CREATE INTEREST

Let us think first of the use of drama in a group where observation or the use of tests has revealed that there is very little real interest in missionary matters. The missionary committee of one such young people's society, in discussing what to do, decided to work up and present a play. Inquiry brought the recommendation that they present "Ba Thane," a one-act play of Burma, by Edna A. Baldwin.¹ Although this play is laid in Burma, experienced observers say that in its forty minutes of action every major issue of current missions is portrayed. One veteran missionary of twenty-five years' service in Africa said with deep emotion after viewing the play, "That's exactly what we are up against in East Africa."

Young people who have only the faintest idea of what missionaries do will have new respect for them as they see Gordon Worth getting one of his Burmans out of jail, tying up a burn with a handkerchief, giving his last cholera drops to a sick family, and finally refusing to flee from the angry populace to the safety of the ship in the harbor. They will gain a different idea of the missionary

¹ Student Volunteer Movement, New York. 25 cents.

program as they hear him explain to the visiting newspaper reporter:

GORDON: We had developed street Sunday schools and home classes in sanitation. . . . We represented the coolies in their difficulties with the law and misunderstandings with the Company. We have a splendid school, and of course the regular church services, though perhaps you wouldn't call some of them very orthodox.

Then there is the missionary's family problem revealed in this bit of dialogue about Worth's daughter, Joan.

ORDWAY: She's a great girl.

GORDON: Yes, she's the life of the place. I sometimes wonder if we're giving her a square deal out here away from other American children in their normal environment. But we've got a little American school now, off up in the hills. She'll be away most of the year, and it's only a substitute at best, but it's better than being separated for seven years.

ORDWAY: Indeed yes. Better a substitute school than a substitute home.

GORDON (*smiling ruefully*): I sometimes fear poor Joan is the victim of both, these days.

Ba Thane was the most promising graduate of Worth's mission school. Both had eagerly awaited his completion of further work at Rangoon so that he might become Worth's assistant. And now he has returned:

BA THANE: I have such a lot of new songs and games for the boys and girls. And the plays, Sayagyi; we learned some plays.

GORDON: That's great. (*To Ordway*) The whole Burman race is literally play minded. They sit up all night at their own.

BA THANE: And they will learn much too from ours, Sayagi. Oh, I can hardly wait to start my work next term.

GORDON (*with a start*): I had forgotten. I'm sorry, Ba Thane, I had forgotten for the moment. I have got to close the school.

BA THANE (*amazed*): Close the school! Sayagi—but why?

GORDON: I simply can't meet the government requirements for next term, Ba Thane. I—this has been a hard time for—

BA THANE: But there—there will be no post for me?

Certainly this and other passages make vivid the meaning of decreased missionary funds in terms of human life. Then there is the impact of Western industrial culture upon the life of the Orient represented in the person of the American engineer, Fox.

FOX: It sure is mighty interestin' for a few minutes when we strike one of them gushers, but mostly it's hell settin' around the tower making them good-for-nothing niggers work.

ORDWAY: You don't seem to regard your fellow workers very highly.

FOX (*snorting*): Fellow workers! Call them critturs that? Say, I'd ruther drive cattle than them birds. You can beat cattle into goin' where you want 'em. Beat a Burman and he may do what you want him to and he may turn around an' knife you.

GORDON: With such uncertainty of result, I should think it would pay to try another method.

FOX (*grinning*): You don't catch me this time. (*To Ordway*) Worth here's a pretty good fellow, you know, kinda' dull, but pretty good except for one awful bad spot. He's kidded himself into thinking he can make men out of these critturs just by treatin' 'em like men. He's always tryin' to kid me into the same notion.

Just what is the purpose of missions? What is the missionary trying to do? Two opposing answers are given in this tense scene:

FOX (*sneering*): Oh, yeah! An' maybe I can fix it so you won't be here for the showdown, as you call it. Who tole these niggers they were being cheated? Who taught 'em to figger an' think? D'ya think the American people like havin' you raise the price of their gas by spoilin' rich oil fields like this? You an' your blasted missions are a curse to business. You're supposed to be tellin' the gospel and buildin' a harmless church, though I can't fer the life of me see what for.

GORDON: A harmless church! Great Scott, man, is that your idea of my job here? No, sir! I'm here to help make men who'll dare and care to give human life a fair chance. With business constantly punching at them to buy, buy, buy all that science can invent, how long do you think they'll remain your ignorant puppets? This unrest out here isn't the itch they've caught from each other, or you or me either. It's the boiling over of a new man who is neither ignorant nor meek. There's only one way to stop it boiling over. Use it. Give them more privilege and responsibility.

As the play approaches its climax, everything depends upon the receipt of a long-expected letter from the home church with hoped-for financial aid. If only some money comes the school can be kept open, the faith of the people can be upheld, and Ba Thane may be saved from desperation. At last the letter comes.

VIRGINIA: It is here, Gordon, this one. (*They go together over to the big chair under the light. Gordon tears open the letter and reads.*)

GORDON: "We have read with swelling hearts the wonderful account of the power of the gospel story in Yenangyi.

We rejoice with you that the opportunities there are so great. We regret that we cannot send you any substantial help this year, but we want you to know that we feel we have a part in your problems, and share your burdens, for we pray for you constantly. May the Lord continue to bless your efforts. Yours in his service." (*Slowly and very carefully Gordon folds it up and puts it back in the envelope.*) "A part in our problems—sharing our burdens—" But I am the representative of my church at home. I am the pastor abroad. (*Suddenly the full force of the blow strikes him.*) O my God! Is this my people?

Missionary giving in terms of personality, the distinction between Western civilization and Christianity, revolt of the Orient against white domination, the message of Christian missions, the problems of the convert as he tries to find a place in a non-Christian culture—all these issues and more are vividly portrayed in the course of this short drama. The play would amply justify itself without any follow-up, but it would be a strange group whose thinking was not directed into new channels by such a production. A study class or discussion meeting, a giving project and other activities would follow very naturally.

TO MEET FELT NEED

The dramatic method is often a fruitful way to present information about some specific field of interest. A church school department that was giving money to an Indian mission school in the Southwest presented "Where the Trails Cross,"¹ a short

¹ Anne Charlotte Darlington. *Missionary Education Movement*, New York. 15 cents.

play of Navajo life, as the feature of a worship program. The influence of a mission school as shown by this play gave an added sense of urgency and reality to their giving project.

The drama is often used to advantage to summarize the results of a study or project. One group, nearing the completion of a study of the Christian mission in China, desired to share something of their discoveries with a larger group. They decided to present the play, "The Tail of the Dragon."¹ This play was given at a Sunday evening service and brought to a large audience an appreciation of the conflict that is involved for young people who embrace the Christian ideal in the midst of a non-Christian culture.

A list of plays suitable for use in presenting the Christian mission in various countries and fields is suggested in the bibliography at the end of this book.

INFORMAL DRAMA

In addition to the presentation of published missionary plays, there are many less formal uses of the dramatic method in teaching. One teacher likes to test the comprehension of his class by casting several students in an impromptu dramatization of the issue they have been considering. For instance, after a discussion of family life in China, he asks a girl to impersonate an old-style Chinese mother and a boy to play her Christian son, who has just returned

¹ Elliot Field. *Missionary Education Movement*. 25 cents.

from study at one of the university centers. The mother wants her son to marry the girl his parents have selected for him and take his place in the family life. The young man has different ideas. With these suggestions from the leader as to plot, the two drafted characters begin their impromptu dialogue. As each urges his point of view, he must draw on all that he has learned about the life of old China and the thought currents among the new generation. The members of the class listen with absorbed interest. When the players have finished, other members are asked to suggest any points they left out, or to challenge any of the positions taken. The teacher has the last word as he adds to the discussion from his own store of experience a vivid summary of the conflict between the old generation and the new.

Sometimes a dramatic presentation is the most effective way to begin a class discussion. In planning a class session on the religions of Japan, a teacher asked five members of the group to prepare a short sketch representing a round table conference involving a Confucian, a Shintoist, a Buddhist, a Japanese Christian, and an American missionary. The material for the speeches was ready to hand in chapter IV of *Suzuki Looks at Japan*.¹ A little imagination provided some opening speeches to give atmosphere and explain the round table conference, and the presentation of the five different viewpoints

¹ Willis Lamott, Friendship Press, New York. 1934.

provided a most interesting basis for the lively class session that followed.

PLAY READING

Often the reading of a play by a competent reader will serve either to create interest or throw new light on some specific question. At a young people's summer conference a twilight friendship hour was observed each evening after supper. One evening one of the leaders read a condensed version of "The Last Mile."¹ A spontaneous discussion of crime, its causes and its treatment, developed that night that was carried forward in a discussion group formed next day. It is interesting to note that no previous interest in crime had been revealed by several methods that had been used to discover the interests of the group.

It is not customary to think of Channing Pollock's "The Fool" as a missionary play. Yet here are the aspirations of the foreign-born workers for a more abundant life, their clash with Gilchrist's wealthy former parishioners, and finally Gilchrist's life at a slum settlement house. Mr. Pollock says he came to write the play because he wanted to think out what St. Francis of Assisi would do in a modern situation. "The Fool" is much too difficult for presentation by the usual group of amateurs, but almost any group might find a new interest in home

¹ John Wexley. Samuel French, Inc., New York. 1930.

missions through its reading at some Sunday evening fellowship hour.

QUESTIONS FOR THOUGHT AND DISCUSSION

What unique values for missionary education are offered by the dramatic method?

Describe as many different uses of drama in a missionary program as you can. How many of these have been used by your group and with what result?

Think of some missionary play you have seen and give any evidence you can of changed attitudes or opinions that resulted, among either audience or participants, from its use.

What use of the drama do you think you can make in your missionary program during the current year?

SUGGESTED FURTHER READING

CLARK, BARRETT H. *How to Produce Amateur Plays*.

DESEO, L. M., and PHIPPS, H. M. *Looking at Life through Drama*. A discussion of the use of drama to create awareness of problems, four plays as illustrations, and a bibliography of plays classified by fields and problems.

EASTMAN, FRED, and WILSON, L. *Drama in the Church*.

GATES, HERBERT W. *Missionary Education in the Church*. Pages 113-23.

GRIMBALL, E. B., and WELLS, RHEA. *Costuming a Play*.

KERSCHNER, MABEL GARDNER. *The Missionary Education of Intermediates*. Chapter V.

OVERTON, GRACE SLOAN. *Drama in Education: Theory and Technique*.

———. *Youth and Dramatics*. Christian Quest pamphlet No. 8.

IV

VISUAL MATERIAL

OUR recent world's fairs at Chicago and San Diego have given a convincing demonstration of method in mass education. Directors, concessionaires, and exhibitors realized to what extent movies, billboards, magazine advertisements, and merchandise displays have made modern Americans susceptible to appeal through the eye. Accordingly, the expositions proceeded to educate through the eye. Do the crowds of people standing around an illuminated model of the human body, or the vivid displays of contrasting conditions in the social science building, suggest anything to those responsible for missionary education? Have we concentrated too much on books and speakers and failed to develop unforgettable displays with which to educate an eye-minded age?

EXHIBITS

In a small suburban church, which directed its foreign missionary giving to a project in Japan, the young people's Sunday school class invited the entire church to a Japanese tea on a Sunday afternoon shortly before a Christmas missionary offering was

to be taken. The members of the class began looking about town for Japanese articles several weeks before the tea. One couple was located who had taught for a term in a Philippine mission school and had returned home through Japan. They furnished several Japanese prints, a kimono, a pair of sandals, a program of a Tokyo cherry festival, and a number of photographs. A letter to a Japanese importing house in New York brought a collection of seventy-five colored wood-block prints, which furnished the chief exhibit.¹ One table was devoted to Japanese games, which attracted many of the younger visitors. Through previous contact with their missionary friends a doll festival, a model Japanese house, and other objects were available. One table held books and magazines about Japan, including copies of *The Christian Graphic*, a monthly published by the Japan Christian Council. Another table displayed the many articles marked "Made in Japan" that had been collected, which provided an excellent opportunity to talk about the industrialization of Japan and the causes behind her foreign policy.

After ample time had been allowed to inspect the display, Japanese tea and wafers were served. A short program was presented, including the telling

¹ The Shima Art Co., Inc., 16 West 57th Street, New York City, will send to church groups studying Japan a display of assorted prints. The local group must pay express charges both ways, but receives a twenty-five per cent educational discount on any prints sold. Prices range from 15 cents to \$1.75.

of a Japanese fable and a talk about Japanese art, during which several charming *haiku*, seventeen-syllable, three-line poems, were read. An explanation of the articles sent by the missionaries provided an opportunity to tell about their project. The showing of a few stereopticon slides and a short, informal worship service concluded the program. There was no appeal for money. It was felt that this contact with the culture of Japan would naturally result in a greater interest and a desire to share with the Japanese through the regular channels of giving.

It is easy to see how this sort of exhibit could be planned around any other foreign mission field; it could also be done for many types of home mission work. Practically the same program could have been developed around missionary activities among Orientals in the United States. Work among any national group with a culture and an art, such as Mexicans and European groups, could be presented in the same way. In many instances a home mission exhibit would have the additional advantage that actual members of the group involved could be present for a sharing of personality as well as culture.

MOVIES AND STEREOPTICON LECTURES

For many years the mission boards have made available stereopticon lecture sets that bring information about the needs and methods of missionary work in various fields. These lectures still provide an interesting method of missionary education. They

may be used to advantage to provide an occasional missionary program or to create interest in an impending period of mission study. They are also useful in connection with formal study groups to make vivid the program of the church in the field concerned.

More recently mission boards have been giving attention to the development of motion picture records of their work. This has presented many difficulties, but some good films have been produced. That the further development of motion pictures offers one of the fruitful fields for future effort in missionary education is evident from the remark of a thoughtful layman who had just witnessed an effective four-reel picture of missionary work in India. "All my life," he said, "I have heard about missions, but I never realized what they meant until I saw them right before my eyes in that picture." Write to your mission board for lists and descriptions of stereopticon lectures and moving picture films available for local church use. Addresses of several denominational and other agencies which maintain regular film and slide rental service will be found on page 181.

POSTERS

In connection with some period of study an attractive display could be made by mounting on manila board pictures gathered from rotogravure sections, *National Geographics*, and other sources. (One

or two of the denominations have handsome enlarged photographs which can be borrowed for a nominal charge.) Most travel agencies and steamboat lines have attractive posters picturing scenic spots in their itineraries. They are glad to send these on request and they can be used in many ways in your program.

MUSEUMS

Many groups are within reach of art institutes and museums. In many cases you will be able to locate exhibits of the art, handicrafts, and other products of civilizations you are studying. Investigate the possibility and arrange for a tour on a Saturday afternoon or some other convenient time.

A MAP PROJECT ¹

The missionary education class at a summer conference desired to inform the entire group about the "young people's mission special" ² sponsored by

¹ A series of missionary picture maps have been prepared by the Missionary Education Movement and may be purchased at 50 cents each from denominational publishing houses or from the Movement. At the time of writing, picture maps approximately 30 x 50 inches may be had of Africa, the Caribbean Islands, China, India, Japan, Mexico, North America, the Philippine Islands, the United States, and the World. These include an insert sheet containing directions and explanation, as well as outline sketches to be colored, cut out, and pasted on the map. Simple outline maps about 28 x 32 inches are available at 25 cents for Africa, the Caribbean Islands, China, India, Japan, Latin America, and the Moslem World.

² See chapter IX, pages 105-6.

their denomination. This included work in six or eight different home and foreign fields. An outline world missionary map was secured and three girls volunteered to prepare it for exhibition. With great skill they attacked the map, and the picture sheet that accompanied it, with water colors, scissors, and paste. Gold stars indicated the fields of work supported by the mission special. (In a local church boys wired a similar map and indicated the fields with flashlight bulbs.) Colored strings ran from the stars to pictures pasted around the border illustrating the type of work done at each place. Pictures of significant people and current events filled the remaining border spaces. When completed, the map was mounted on a wall-board screen at the back of the assembly room and attracted constant attention and interest. In a banquet at the close of the conference the map was used as a background for a tableau representing the past and future of missionary work.

BULLETIN BOARD

A bulletin board requires constant attention and changing to maintain interest, but if some member of the missionary committee can be found to give the required attention it will prove an effective agency of education. Material for the board can be gathered from a multitude of sources. Newspapers and magazines will supply items of interest, which should be clipped and posted (see chapter II).

In addition to news about countries and people, you may legitimately include other items about world peace, race relationships, and efforts for a more just economic order, since these are three new frontiers confronting modern missions. Letters from missionaries should also be mounted with attention-attracting captions. For the same reason that newspapers are careful to supply one or more cuts for every page of solid reading matter, liberal use should be made of cartoons and photographs. An occasional poster will announce a missionary event. Many facts may be grippingly presented in chart or graph form. What is the comparative number of people served by each doctor in Africa, China, the southern mountains, and your own community? How does the amount of money spent for military and naval items compare with that spent by American Christians for all church purposes?¹ How does the amount contributed by Americans for missions compare with the amount spent for tobacco, movies, candy, or cosmetics?

The board should be made of some form of composition material that will take thumbtacks easily. It should be mounted in a wooden frame to preserve the edges and corners from damage. Select the place for its display with care. Choose a spot where

¹ The National Committee for Religion and Welfare Recovery supplies these figures:

1927—war \$680,000,000; church \$833,000,000.

1933—war \$788,000,000; church \$550,000,000.

a maximum number of people, particularly young people, will see it, where there is good light, and where there is room so that people can stop and read without blocking passageways.

QUESTIONS FOR THOUGHT AND DISCUSSION

Think of some movie you saw a month or more ago; how much of it do you remember? Think of a book you read an equally long time ago; how much of it do you remember?

How would you go about the holding of a missionary exhibit? Plan the details of organization, publicity, and program. What kind of exhibit could you hold in your church?

How many ways can you think of in which maps could be used in missionary education?

Prepare a demonstration bulletin board based on the events of the past week and using any missionary letters, posters, pictures, and charts to which you have access.

SUGGESTED FURTHER READING

ARCHER, JOHN CLARK. *A New Approach in Missionary Education*. Parts of chapters VI and VII.

GATES, HERBERT W. *Missionary Education in the Church*. Pages 101-7; 123-32.

KERSCHNER, MABEL GARDNER. *The Missionary Education of Intermediates*. Parts of chapters VI and VII.

PERKINS, JEANETTE E. *The Amateur Poster-Maker*.

Catalogue of visual-education material from your mission boards.

V

MISSIONARY READING

READING may be one of our most useful methods in missionary education. People who can never be secured for a period of study will read a book. Those who are prejudiced against the very word "missions" are nevertheless on the lookout for interesting books and can be enlisted for "world fellowship reading." Some young people read all the year round. Others feel so burdened with required reading during the school year that they explore outside fields only during vacation periods. Groups of working young people should be interested in good books at any time. Let the missionary committee consider the entire situation and select a favorable time to inaugurate a campaign of missionary reading.

ORGANIZATION

It is suggested that one member of the missionary committee be responsible for developing a reading campaign. His first task will be to compile a list of books available for reading from public, school, and church libraries or private collections. His next problem will be to work out a method of making these books available through a shelf at the

library or at the church or by personal distribution. Then will come the matter of publicity and other methods of creating interest and getting the books read. The circulation itself will involve some plan of knowing where the books are, of calling them in after a reasonable time, and of getting them to others who want them. The simplest plan will be to provide a card for each book on which can be recorded the name of the person withdrawing it, the date, and the names in order of others who desire it.

TYPES OF BOOKS

For some reason, there is a common opinion that missionary books are necessarily dry and uninteresting. At first thought you may wonder how you are to interest people in missionary reading. The answer will lie partly in the type of book you select for your campaign. What you desire to accomplish is twofold. You desire to increase intelligence and information about the missionary enterprise; and you also desire to build favorable attitudes. Both these ends can be accomplished without recourse to tabulations of dry statistics, or unimaginative recitals of historical dates and events. The following paragraphs are not intended to provide an exhaustive list of titles, but only to suggest the rich and interesting variety of books which you might gather for your reading campaign. Many of the denominational missionary education departments will send on request lists of recommended books.

Novels. Adoniram Judson's heroic mission to the Burma of a century ago has been told in novelized form by Honoré Willsie Morrow in *Splendor of God*. The same author has done a similar service for pioneer home missions in *We Must March*, the story of Marcus Whitman and the Oregon country. No missionary land has been so richly treated in books as China. Certainly the authentic feel of China is provided by Alice T. Hobart's *Oil for the Lamps of China*, or Pearl Buck's *The Young Revolutionist*. *Sindiga the Savage*, by Eric A. Beavon, is a story shot through and through with the atmosphere of Africa. *Lupita*, by Alberto Rembao, presents a vivid portrait of the life of young Mexicans. Thinking for a moment of America, there is *Happy Mountain*, by Maristan Chapman, with its story of the mountain people. *Wah'kon-tah*, by John J. Mathews, presents the American Indian. *God's Gentleman*, by Garry August, might be mentioned among an increasing number of novels about the Jew in America. The raw materials from which missionary attitudes are constructed are furnished by just such realistic and sympathetic pictures of how other people live as are presented by these and other books.

Travel. These books offer another approach for missionary reading. *Portrait of a Chinese Lady*, by Lady Hosie, *Mexico*, by Stuart Chase and Marian Tyler, and *Silver Seas and Golden Cities*, by Frances Parkinson Keyes, are samples of the reporting of foreign lands that would add depth to missionary

backgrounds. *Travels in Alaska*, by John Muir, and *In the West Indies*, by John C. Van Dyke, are examples of travel books describing sections which are considered by many denominations as belonging to the field of home missions.

Biography. This is a vast field of fascinating reading. Booker T. Washington's *Up from Slavery*, Mary Antin's *The Promised Land*, Michael Pupin's *From Immigrant to Inventor*, Jane Addams' *Twenty Years at Hull-House* and *Second Twenty Years at Hull-House* are examples of the many books that will yield an understanding of those underprivileged groups in America among whom missionary work is conducted. *Livingstone, the Pathfinder*, by Basil Mathews, *Kagawa*, by William Axling, and *Sadhu Sundar Singh*, by C. F. Andrews, are classics of biographical literature on the foreign field.

Current Problems. "Non-fiction but exciting"—such might be the characterization of a host of volumes, written in recent years, that ought to be included in any missionary reading list. The whole field of peace and war is intensely significant and is treated from the Christian point of view in many current books. The development of Christian racial attitudes and practices is equally fundamental, since by its very nature the missionary enterprise involves the contact of differing racial cultures and their achievement of a common mind. In recent years we have become increasingly sensitive to the relationship between the economic status of men and their

spiritual interpretations of the universe. Too often the industrial practice of supposedly Christian nations has spoken so loudly that non-Christian people have been unable to hear what we say. The current books in these fields can be located by consultation with the local librarian or by writing denominational headquarters.

Finally, there are, of course, the books that at first thought might be considered more specifically missionary. Any reading campaign should include the current publications of the Missionary Education Movement. The writings of Mr. Basil Mathews are excellent illustrations of what missionary books should always be—informing, factual, fascinating, alert to the entire world situation, and stimulating to the deeper life of the spirit.

A WORD ABOUT CONTESTS

In order to stimulate the reading of more books, many groups have added a contest element to their reading campaigns. An approved list of books is published with a schedule of points to be awarded for the reading of each volume, according to its character and length. Local church, district, or state groups are organized to read against each other, with suitable recognition and rewards for those who compile the most points. It is felt that the element of a competitive game which this adds to the campaign stimulates the reading of many more volumes than could be secured in any other way.

Many leaders, however, object to contests as a method. They urge that the winning of the contest is the primary concern of those who take part, and that missions becomes only a secondary interest. They warn that what may be motivated is not interest in missions, but a desire to win, and that there is, therefore, encouragement to skim through a book quickly and report it as read. They admit that a contest may get more pages read, but they question whether anything significant for permanent missionary attitudes results from reading that is secured in this way. They believe that unless missionary reading is interesting and vital enough to stand on its own feet, it is useless to try to work up interest in it through contests. If as much effort were put into straightforward attempts to provide good books and make reading attractive, they say, high-pressure contests with their accompanying dangers would be unnecessary.

Apropos of the whole matter of competitions and rewards are the words of Professor William H. Kilpatrick:

The conclusion of the whole matter seems thus to be that rewards and honors may be used as temporary devices in character-building provided they are so understood and are soon discarded accordingly. Otherwise they may become positively immoral. But at best they represent a mistrust in the power of the good life to afford real satisfaction and to win its own way.¹

¹ Quoted in *Camping and Character*, by H. S. Dimock and C. E. Hendry, Association Press, New York, p. 103.

A READING NOOK

One group of young people thought that the reading of books might offer them an avenue to reach many people who were not otherwise affected by their program of missionary education. Accordingly, after a thoughtful survey of the church building, they located a corner of an assembly room which was used all week and where people often congregated. They easily secured permission to fix up a reading nook. They erected a shelf to hold the books which they gathered. Several easy chairs and reading lamps extended an invitation to sit down and relax. An attractively lettered sign announced the reading nook and explained the system whereby books might be signed for and taken home. This poster included a sheet of paper which could be changed from time to time and which listed the books on the shelf, with a brief paragraph of description about each one. For the initial experiment a list of some fifteen books was selected with a great deal of care from personal libraries of interested people. Travel, biography, a few novels, and missionary reading books were included. Later it was found that the local library was glad to loan books for a four weeks' period provided the committee would assume responsibility for loss or damage. (Some librarians have been willing to set aside a missionary reading shelf at the library from which members of the group may withdraw books.) To the delight of the committee, the reading nook "caught on." By adding

new volumes and retiring those that ceased to circulate, interest was maintained over a long period of time.

A BOOK EVENING

An opportunity to extend still more widely the influence of reading is offered by an evening's program with books. Many groups plan an occasional Sunday evening fellowship hour and are therefore always open to suggestions for novel and interesting programs. Let the missionary committee volunteer to provide a book evening. If you have had a reading campaign, you might check back over the volumes that have been read, and select individuals to give brief reviews of three or four books. The program can be varied by including reading of passages chosen for their unusual character or dramatic interest. If you can gather enough books, the evening might include time to browse through them. Those who become interested in any particular books should be invited to sign for them and take them home.

A variation of this plan would be particularly useful in inaugurating a reading campaign. For the first few weeks of the campaign ten minutes could be used in the Sunday evening or other meeting of the group to present some of the high spots of a book. These presentations should be made not as reviews, but rather with the purpose of stimulating desire to get the book and find out more about it.

QUESTIONS FOR THOUGHT AND DISCUSSION

What values would you expect to result from the reading of missionary books? Would a book have to discuss actual missionaries or missionary problems to have missionary value? What other types of books would you consider legitimate for missionary reading? Why?

In your community, from what sources could you hope to accumulate books for reading by your group? How many of these have you used in the past?

Considering the characteristics peculiar to your group and the limitations of your church plant, what sort of reading program could you develop? Draw up plans for a three months' program of missionary reading which you think would be feasible in your church. Include as varied a program as possible and provide for all details of organization, promotion, and administration.

In the quotation from Professor Kilpatrick, what is meant by saying that rewards and honors (and presumably contests) "may become positively immoral"? What is meant by saying "they represent a mistrust in the power of the good life to afford real satisfaction and win its own way"? Do you agree? Why?

SUGGESTED FURTHER READING

Lists of reading books may be secured from denominational headquarters and from local libraries.

GATES, HERBERT W. *Missionary Education in the Church*. Pages 93-100.

KERSCHNER, MABEL GARDNER. *The Missionary Education of Intermediates*. Chapter IV.

MAUS, CYNTHIA PEARL. *Youth and Story-Telling*. Christian Quest pamphlet No. 10.

VI

INTERNATIONAL FELLOWSHIP

AT COLUMBIA UNIVERSITY, the University of California, and the University of Chicago among the most popular living halls are the great International Houses erected by Mr. John D. Rockefeller, Jr. Here young men and women from the ends of the earth live together in a spirit of fellowship and understanding. Young patriots from China, Japan, and Korea find in personal acquaintance and appreciation a way to transcend their traditional antagonisms. When whites and blacks meet with mutual respect as persons they find that the mooted question of social equality is a bugaboo of timid souls. The favorite dishes of all lands are served in the dining rooms. Moving pictures from abroad and evening programs presenting the culture of the nations draw a large attendance. International House becomes a parable of what our world might be.

There seem to be two conflicting tendencies in human nature. One tendency is to shrink from what is strange and different, to desire the safety of the ways and customs we have always known. This tendency regards the speech and habits of one's own village, state, or nation as natural and right, and all

other ways of doing things as barbaric and wrong. This tendency makes for narrow nationalism, suspicion and, at last, war. Fortunately there is another equally deep-seated tendency which longs for the novel and different. Pictures of far places, maps of other lands, the very sound of such words as Afghanistan, the Congo, the Ukraine, set us all a-tingle to go to the ends of the earth. This tendency, if wisely directed, may lead to tolerance, understanding, and peace.

A DAY OF APPRECIATION

Professor Daniel J. Fleming relates an incident in one of his books which reveals the working of this hopeful tendency to appreciate the culture of another nation. A veteran missionary in China was walking down Kuling Mountain with two younger co-workers.

Far in the distance the older man pointed out the beautiful pagoda which towers above the city of Kiukiang twelve miles away. Then he asked his younger companions, "Gentlemen, how do you feel when you look at a beautiful pagoda like that?" After a little pause one said, "Well, it makes me feel sad." "It makes you feel sad?" asked the older man. "Why, it makes me rejoice. If the Chinese had no pagodas or other beautiful structures attesting to their deep religious instinct, it would be of very little use for others to try to put it into their hearts. It is because the Great Husbandman long ago sowed into their hearts the seeds of vital religion that there is hope for fruitage from our work."¹

¹ *Attitudes toward Other Faiths*, by Daniel J. Fleming, Association Press, New York, p. xv. By permission.

If there were not love of the beautiful, devotion to truth, and a ready response to goodness deep planted in the common human nature of all peoples, it would be useless to hope for the universal acceptance of Christianity. But because the cultures of all nations do reveal sensitiveness to these high values, we labor to present to even the most primitive the way, the truth, and the life. The effective missionary of today does not yield to the tendency to belittle or disregard the culture of those to whom he goes. Rather he seeks to build upon the elements already present in that culture a larger understanding of life and of God. He has recaptured the method of appreciation used so effectively by that master missionary who, when he came to Athens, said, "Men of Athens, I observe at every turn that you are a most religious people. Why, as I passed along and scanned your objects of worship, I actually came upon an altar with the inscription, To an Unknown God. Well, I proclaim to you what you worship in your ignorance."¹ And later in the same address Paul revealed his acquaintance with and appreciation of the literature of these people: ". . . For it is in him that we live and move and exist—as some of your own poets have said, 'We too belong to his race.'"²

¹ *Acts 17: 22, 23* (*The New Testament, a New Translation*, by James Moffatt). By permission of Harper & Brothers, New York.

² *Acts 17: 28* (*The New Testament, a New Translation*, by James Moffatt). By permission of Harper & Brothers, New York.

MISSIONARY EDUCATION THROUGH APPRECIATION

If you were going out to enlist financial support for a missionary project, whom would you consider the best prospects—people who held strong racial or national prejudices and who ridiculed the ways of other peoples; or those who had a deep and genuine respect for the culture of other groups? Can there be any doubt that missionary interest will flourish best in the soil of friendship and appreciation? If this is true, missionary leaders have a new way open to them for the building of missionary attitudes. They can lead in a rich variety of activities which will introduce their groups to the best traditions of other nations. They can make of each group a true International House of fellowship.

One of the splendid things about the type of program described in the balance of this chapter is that it provides an interesting supplement for the more usual study, discussion, and giving program. The use of these materials and activities gives another opportunity to make the missionary emphasis central in your entire program, for much of the recreation of your group can take this form. Indeed, it will be wise to enlist the recreation committee to help you plan and execute many of the things suggested here.

Sources of Material. The folk lore of the nations will furnish one rich source of material for this sort of missionary education. The fables and stories of the people can frequently be used. All groups like to sing and are always looking for new songs. Some

of the most beautiful songs we have for group use have been sung by generations of peasant people. Then there are the folk games and dances which an increasing number of groups are discovering as a new source of joy in their recreational life.

Speaking of these folk games—but with equal truth for other forms of folk art—Chester L. Bower, who has done pioneer work in recovering and popularizing these forms of play, says:

Probably the most enjoyable and worth-while games are not composed or invented by any single person. They grow out of the experience of the various races of people the world over and come to us through centuries of use. These games and dances are called folk arts because they are the inventions of the common people of all lands. They represent the play life of common folk. These quaint rich games often elude the leader of recreation because they almost defy the ability of writers to put into cold words the warm richness of fellowship which they are able to create when people actually play them. . . .

Folk games and dances belong to the group of truly great human creations. Someone has called them the wild flowers of song. One comes upon them in strange places. Throughout all the ages wherever people have come together in social fellowship they have expressed their joy through rhythm both in song and dance. In the merry land of England, in hills and valleys of Europe, in quaint villages, at open cross-roads, youths and maidens have met and played together. They have danced for pure joy of living to the tune of some creation of song. Again and again they have met thus, and each time they dance, the pattern of their movements becomes more fascinating to them. After many repetitions and constant revisions the dance, and the song which prompted it, have become fixed and others learned the joy of its movements. As it was passed from one generation to another it became traditional and its joy is a heritage which

the people of every age may share. Thus it is that many of the games which we are privileged to enjoy come to us through centuries of use. They represent some of the finest things the races have taught us about living together in wholesome fellowship. . . .

Folk dances are the contribution of many nations and races to the joy of play. They are in a real sense an international activity. Once you have learned the spirit and joy of fellowship in a folk game it would be difficult for you to think of the people who created it as uncultured and insignificant. Other peoples and other races become our comrades in a folk dance or song. Other races share their joys and hopes with us in their games. They share also their finest fellowship.¹

In addition to folk lore, world friendship program materials will be found in the sacred writings of the great religions, in the formal literature and art of various nations, in their handicrafts and art objects, and in their costumes. Any group desiring to venture into such an enlargement of their missionary program will find in the list of suggested sources given at the end of this chapter enough material to keep them busy the first year or so.

SOME PROGRAM SUGGESTIONS

A Story-tellers' Convention. Just as night fell a group of young people started single file along a road which followed the shore of a little lake and then climbed the side of a steep hill. Every fourth or fifth hiker carried a Japanese lantern suspended at the

¹ *Adventures in Recreation*, by Chester L. Bower, first edition, pp. 41, 42. Board of Education, M. E. Church, Chicago. By permission.

end of a branch. As the line of marchers followed these waving balloons of light up the hillside, they finally came to a clearing in the woods. Here they seated themselves in a circle and, as they sang, a ball of fire slid down an invisible wire from a tree and kindled a fire in the center of the ring. For a time they sang the folk songs they loved—"Down in the Valley," "My Banjo," "Came a Riding," "Bendemeer's Stream." Then the story-tellers' convention was called to order.

Some of the stories had been assigned in advance. Others were told spontaneously from the group. (Two of the prepared stories were told first in order to set the tone and standard of the occasion.) A Chinese legend, a Hindu fable, an "Arabian nights" tale, an American Indian story, a folk tale in Gullah Negro dialect by a South Carolina girl, one of Roark Bradford's stories from *God's Chillun*—such were the efforts of the story-tellers. A fable of unusual beauty and spiritual discernment was saved for the last story as the embers burned low. Then the convention was adjourned with the singing of another song and the group filed homeward through the moonlight.

A World Fellowship Party. "You are invited to board the ship 'Goodwill' for a round-the-world cruise, sailing from Calvary Church at eight o'clock next Friday evening." In response to this invitation a merry crowd of would-be world tourists gathered at the appointed time and place. As each guest ar-

rived he was given a mimeographed combination passport and ticket. While the group was gathering, partners filled in the information called for by the passport and drew one another's portraits in the square provided. When this was completed they walked up the gangplank, a two-by-two plank inclined on a saw horse, from which they jumped to the floor of the social room. Here the tickets were inspected by a pair of stewards. The tickets listed the countries of call—England, France, Denmark, Czechoslovakia, Russia, and Japan—and showed the program to be presented in each. (The number of countries may be more or less according to the size of the group expected.) As the tickets were examined, the passengers were directed to six different groups of equal size, each of which was to be host at one port of call. Assistants of the recreation chairman had been assigned to each group to help them prepare their parts during the opening minutes of the party.

When all was in readiness, all hands were called to quarters, the gangplank was hauled in, the anchor was weighed, and the cruise began with the singing of "A Capital Ship." When the ship reached England, the first group led in the singing of some old English rounds, "Row, row, row your boat," "Oh, how lovely is the evening," and "Drink to me only with thine eyes." Then the whole group joined in an old country dance, "Sir Roger de Coverley," known in the United States as the Virginia reel. The

next port of call was France, where group number two led the singing of "Alouette" (really a French Canadian song, but never mind), and the crew and passengers joined in "The Chimes of Dunkirk," one of the most graceful of the folk dances. Denmark was the third country listed, and here, while the other groups rested, the third group gave an exhibition of "Weave the Wadmall," one of the more intricate dances, but a beautiful one to watch. At the fourth stop the hosts led in the singing of "Came a Riding" and then all joined in the Bohemian dance, "The Wheat." Russia was the fifth country visited. Here the host group sang the "Volga Boatmen's Song" and then led out in "Maitelitz," a vigorous dance quite different from those of the other countries. As a last country abroad, Japan was visited. The sixth group demonstrated "Jan Kem Po" (our "Rock, Scissors, Paper") and then led the other groups in playing it. In the meantime refreshments of tea and sponge cake were prepared. They were consumed on the homeward journey and to celebrate the return to their native shores, the group closed the party by singing some of the old American favorite songs, saving two or three spirituals for the closing numbers. (All the materials mentioned here will be found in the brief bibliography which closes the chapter.)

A World Friendship Banquet. It will be seen that the general plan described above could be easily adapted for a banquet. No extended description will

be necessary. Decorations in national flags and colors suggest themselves. Table groups will represent the various nations. Tales of national heroes, fables and legends, or brief biographies of the outstanding Christian leaders of each land could be given as short after-dinner speeches. The main talk might be on such a theme as "Building a New World through Friendship." In the volume *Far Peoples*¹ will be found recipes for the national dishes of a dozen countries. If desired, the menu might be developed from these.

Sunday Fellowship Hours. One of the most popular forms of program activity is the Sunday evening fellowship hour, either before or after the society meeting. Many groups, however, find difficulty in planning programs that are thoroughly enjoyable and yet on a little different plane from that of their more boisterous recreation events. These folk and cultural materials provide a splendid answer to this problem.

Many of the suggestions already made might be adapted to fellowship hour use. A story-tellers' convention, for instance, might well be held indoors on a winter evening. Folk songs always make a welcome portion of such a program. A series of fellowship evenings might be planned, using the lore of a different country each evening. Decorations, refreshments, and program could all be drawn from the

¹ Grace Darling Phillips. University of Chicago Press. 1929.

culture of the people chosen. Opportunity would be provided for the abilities of different members of your group as the emphasis shifted from nation to nation.

MAKING APPRECIATION SURE

It is entirely conceivable that the suggestions made in this chapter might be carried out and greatly enjoyed, but that no favorable attitudes might result. It is quite certain, for instance, that Negro spirituals have been sung by young white people who have not in the least thereby altered their attitudes of prejudice or lessened their readiness to profit by the continued exploitation of these people. How then can we make sure that the use of program materials from the cultures of other nationalities and races will issue in those appreciations which will provide a fertile soil of missionary interest?

This problem deserves much more thought than has yet been given it. With the consciousness that his suggestions are very inadequate, the author ventures six comments and refers the matter to the experts in recreational philosophy.

1. Always give source of material. In introducing any game, song, story, or other cultural material, be sure to indicate the source of its origin. "Our next game comes to us from Lithuania." "Now we shall sing a song which is very dear to the young people of our southern mountains." After all, it is only good manners to acknowledge the source of gifts we en-

joy, and such comments as these will help us realize our gratitude.

2. Relate what you can of background. Many of these cultural materials have bits of background which will increase the group's understanding of them. "Weave the Wadmall," for instance, is a Danish dance whose movements dramatize the process of spinning and weaving. When the dance is introduced with an explanation of its inner meaning, it not only is much more enjoyable, but it enables the players to share in imagination something of the life of the peasant people who created it.

3. Occasionally interpret the philosophy of folk lore. These cultural materials are the product of a scheme of life essentially different from our own industrial civilization. They are the creations of generations who could not buy joy in the market—as we attempt to—but had to create their own fun. The quotation on pages 62-63 gives a condensed picture of the process. Interpret this plan of living to your group now and then as you use items of folk lore. To grasp the essential idea that our way of life is neither the only way nor the last way will give them a concrete starting place.

4. "We are debtors." Perhaps what is in mind here is an extension of the first suggestion. Every now and then you will use a song, a game, or a story that will be particularly enjoyed by the group. Make this an occasion to stress the fact of our indebtedness. How thin our good times would be if

we had only our own resources to draw upon! But we are heirs of the ages. Because people in other lands and other years have lived richly and unselfishly, we have just enjoyed this experience. How we ought to thank God and our fellows! Something of this attitude could be expressed now and then without unctiousness and to the profit of our souls.

5. Contrast folk art and prevailing ideas. Many of the folk materials which you will enjoy come to us from people against whom popular prejudice prevails. One party that had drawn largely on folk games was closed by gathering the group for an interpretation of the soul of the southern European immigrant through the reading of some dialect poems by Thomas Augustine Daly. The Negro undoubtedly belongs to the largest exploited racial group in America. The discrimination practised against him can be logically defended only on the supposition that he is of an inferior race. But how can we consider inferior a people whose song and poetry lifts and inspires us? Once and again will come a chance to point out the contrast between the soul of a people revealed to us by their cultural gifts and the lot to which we have condemned them in American life.

6. What can we share? As this emphasis upon the contribution of other groups to our common life accumulates, the question will naturally be raised in informal conversation, or perhaps somewhere in the formal program: What is America contributing to

the making of a better world? The movies? Mass production? This line of thought will soon lead you to a careful evaluation of what is worth sharing in American life—and you will be at the heart of the matter of missionary motive. (For a fuller discussion of sharing, see chapter XIII.)

QUESTIONS FOR THOUGHT AND DISCUSSION

Do you think the use of story, poetry, song, and game materials from other cultures can contribute to the building of missionary attitudes? Why or why not?

Have you had any experience with the use of folk materials in your young people's program? If so, what was your personal reaction? The reaction of the group?

Make complete plans for some type of world fellowship program—party, banquet, fellowship hour, or the like.

How would you attempt to make sure that attitudes of genuine appreciation and friendship resulted from your program?

SUGGESTED FURTHER READING

CLARK, KENNETH S., ed. *Keep on Singing*. A 128-page collection of splendid songs for group use, many of them folk songs.

Forty Spirituals.

GARVIN, HELEN. *Fun and Festival from Latin America*. Games, songs, program materials, suggestions for dramatizations, and refreshments.

Handy II, Section N, Table Fun; Section O, Treasures from Abroad; Kit 24. Folk songs, games, and dances.

PHILLIPS, GRACE DARLING. *Far Peoples*. A collection of folk stories, songs and games, and descriptions of food and costumes from the principal countries of the world.

VII

MISSIONS AND WORSHIP

SO WHEN you are presenting your gift at the altar, if you remember that your brother has any grievance against you, leave your gift right there before the altar and go and make up with your brother; then come back and present your gift.”¹

In these words Jesus has shown us how in worship the individual disciple is indissolubly bound to the last and least of his fellows. If his worship is to be acceptable to God, the worshiper must be in harmony with his brother. “But who is my brother?” the modern young person, wishing to justify himself, inquires. And Jesus might fittingly reply, as he did of old, with the story of the despised Samaritan who ministered to the stranger beside the road.

“Prayer means nothing to me,” a college young person said recently. Upon being questioned, she admitted that the few times she had tried prayer, she had been concerned solely with her own needs and had not thought of others. Is it not possible that prayer has little meaning for many young people

¹ *Matthew 5:23-24* (*The New Testament, an American Translation*, by Edgar J. Goodspeed). By permission of University of Chicago Press.

precisely because they reserve it for personal emergencies, or fill their petitions with their own petty desires? Too many of us still approach God as children approach an indulgent grandfather.

If we would experience God as a real presence in our lives, we must give ourselves to his concerns. We must stretch our souls to share something of God's own view of life. How can we say we love and serve God, if all our preoccupation is with ourselves and our own comfort? How can we know God as a comrade and friend, if we never share with him the burden of the world's need? The tiny circle of our own interests "cribs, cabins, and confines" us—and shuts God out.

It is just at this point of filling the worship experience with rich meaning that the missionary outlook on life and religion can make a vital contribution to the entire program of your group. The missionary enterprise is the organized effort of the church to meet the deepest human needs of our world. It deals with the great issues of building a world where God's will shall be done on earth as it is in heaven. A thoroughgoing interest in missions can rescue youth from that insularity which impoverishes their devotional lives.

In planning services of worship around various aspects of missionary enterprise, young people can feel that they are "thinking God's thoughts after him." Such worship will unite them with many of the great pioneer spirits of the church. It will help

them to forget themselves and to share the sorrows of their brothers of every land who are denied the abundant life of Jesus. It will give them moments of conscious fellowship with God.

OCCASIONS FOR WORSHIP

A young women's missionary meeting was opened recently by the reading of a brief scripture passage and a conventional prayer. Most of the time was occupied with a discussion of an assessment that the society must pay. The girls felt unable to raise the amount by personal contributions. One after another various money-making schemes were suggested and discarded as impossible or undesirable. Not once was a question raised as to the purpose for which the money was desired or why it was needed. The meeting finally adjourned with nothing agreed upon, with no high visions seen, and with no great purposes uncovered that might release the self-forgetting loyalties of the girls. God was not present. How much more fruitful the evening would have been had the traditional devotional opening been omitted, and had enough time been taken for the use of a rich and meaningful worship service that would have lifted into the consciousness of the girls the needs of the specific enterprise for which money was asked.

Many church school departments designate one Sunday a month or a quarter as "Missionary Sunday." Often the program consists of the singing of a few missionary hymns, the hearing of a special

speaker, and the taking of a missionary collection. A series of carefully prepared services, bringing before the group for prayer and worship the great mission fields at home and abroad, would give Missionary Sunday new significance.

In many young people's societies it is customary to devote a certain number of Sundays during the year to the study of missions. The committee in charge of these programs will find that the study will be greatly enriched if the sessions are held in an atmosphere of worship. One or two persons who have special aptitude in planning worship should be appointed to work closely with the leader of the study in providing this part of the program.

Worship should also have a large place in formal mission study classes. It is helpful to designate two or three members of the class to have special responsibility for the worship features. They may arrange brief programs of worship to introduce each class session. They should also keep a record of significant materials discovered and of new insights gained during the study. These should be gathered together into a fine service that will sum up the significant aspects of the class and afford an opportunity for dedication to the "unfinished tasks of the kingdom of God."

PLANNING FOR WORSHIP

Many discussions of worship have been written, and it is not necessary here to devote space to its

theory and practice. For those, however, who have had little experience with the conduct of worship, and who may not have access to books on the subject, a few practical suggestions will be made.

Group Attitude. The most important single item in a fruitful experience of group worship is the attitude of the group themselves. If they do not come together with reverence and expectancy, the best prepared program in the world will be only words and music. Such an attitude, however, can be learned; and if your group do not know how to worship, the preparation and use of some missionary programs may advance them far in this most noble art. A group unconsciously imitate the attitude of the leader. The leader who expects giggling and inattention will get it. The one who expects reverence and dignity will almost as certainly get that. A low but distinct tone of voice helps to secure quiet and maintain attention. Good music of a subdued character helps to set an atmosphere where worship is natural. If your group have been in the habit of using the worship period as a way of killing time while late-comers arrive, it would be wise to preface your first program by a short talk describing its nature and suggesting the sort of attitudes that will get the most value from it. If the group understand what you are trying to do, you can count upon their co-operation—provided, of course, that you prepare the program carefully and make it worth while.

The matter of room arrangement has a great deal

to do with group attitude. Neatness and beauty lead naturally to order and worship. See that chairs and hymnals are in order. Do not tolerate untidy piles of quarterlies or papers on the piano, the platform, or in corners. If possible have some flowers or a plant on a table. One high school group in Oregon found such value in their worship periods that they undertook the rearrangement and redecoration of their meeting room to provide a corner that might serve as a center for their worship life.

Group Participation. The service of worship will be most effective if the group can participate fully in unison and responsive readings and singing. The best results follow where it is possible to manifold the order of worship. Where this is not possible, some of the material, such as a prayer or a poem, can be written on the blackboard or on large sheets of paper. The words of songs not found in your hymnals can also be made available in this way. When neither of these plans is practicable, all the parts must be assigned to individuals. If this be done, each one should have a copy of the order of worship so that he can take his part without hesitation or confusion.

Assignments. Be sure all assignments for participation in a program are made in advance. This is particularly necessary for stories. If possible, these should be told smoothly and interestingly, without reference to the book. The pianist and the chorister should know in advance about hymns and other

music desired. Each should have an order of service so that he can perform his work smoothly.

Rehearsal. If those who are to read poetry or tell a story are inexperienced, it will be wise to arrange for a rehearsal where they may be given any help they need in enunciation, tone quality, and effective delivery. If any of the hymns are unfamiliar, group rehearsal of them will be necessary. This can be done by working through a verse or two of each unfamiliar song before you begin the program. This will also have the value of unifying the group and absorbing the unavoidable opening confusion, so that the worship program can be given a better start.

SOURCES OF MATERIAL

Services of worship are significant in proportion to the richness and variety of the materials from which they are constructed. Other things being equal, the most effective builder of orders of worship is he who has command of the widest range of sources. An illustration of the way unusual materials are brought together from many sources to provide a rich experience of missionary worship will be seen by reference to Professor H. Augustine Smith's *New Hymnal for American Youth*. "The Human Race" (p. 366) and "Broad Stripes and Bright Stars" (p. 345) are missionary services that will suggest what a resourceful leader can plan.

Hymns. Most standard hymnals have sections devoted to missionary hymns or have such hymns

listed under "missions" in a topical index. In searching for songs for your programs, however, you may discover that your missionary thinking has gone beyond the hymnology that is available. Many of the older hymns, for instance, are characterized by attitudes of condescension and superiority that are very offensive to the sensitive national pride rampant in the world today. (Incidentally, an interesting program might be developed around an analysis of the ideas expressed in missionary hymns past and present.) Among the newer hymns that should be included in the singing of every group might be mentioned:

"In Christ There Is No East or West"

"Eternal God, Whose Power Upholds"

"Rise Up, O Men of God"

"God Save America"

"These Things Shall Be"

"Where Cross the Crowded Ways of Life"

If the hymnal you are using does not contain most of these hymns, secure at least one copy of one of the following and use it as a source of new missionary songs:

The New Hymnal for American Youth

American Student Hymnal

Hymns of the Widening Kingdom

Hymns of the United Church

Stories. There are many sources from which stories can be gleaned. Dramatic experiences from the biographies of missionaries, travel books like *Por-*

trait of a Chinese Lady, by Dorothea Hosie, novels like *Happy Mountain*, by Maristan Chapman, and collections of sketches like *Men and Women of Far Horizons* contain incidents which can be developed in story form. Mission study books will provide many illustrations and biographical sketches which can be told. In fact, all the books suggested for missionary reading (pages 51-52) are sources of story material. Special mention should be made of the folk stories of other lands and of sections of our own land as a source of material.

Poems. Reference to any anthology of religious poetry will locate much suitable material. Among the sources you are most likely to find available in public or personal libraries may be mentioned:

CLARK, T. C., comp., *Poems of Justice*.

CLARK, T. C., and GILLESPIE, E. A., comps., *The New Patriotism*.

———, *Quotable Poems: An Anthology of Modern Religious Verse*.

HILL, CAROLINE, ed., *The World's Great Religious Poetry*.

HUNTER, IRENE L., comp., *American Mystical Verse*.

NICHOLSON, D. H. S., and LEE, A. H. E., comps., *Oxford Book of English Mystical Verse*.

SLACK, ELVIRA J., comp., *Christ in the Poetry of Today*.

There is a growing interest in the religious literature of other people. The following volumes will yield material from such sources suitable for use in worship programs:

HUME, ROBERT E., *Treasure-House of the Living Religions*.

SAUNDERS, KENNETH J., *The Ideals of East and West*.

TURNBULL, GRACE H., *Tongues of Fire*.

A sample of a missionary worship program will be found at the close of this volume, pages 169-171.

QUESTIONS FOR THOUGHT AND DISCUSSION

Who is your brother? Does the peon in Latin America, the coolie of China, the outcaste of India, the slum dweller or Negro of America have "any grievance" against you? How can you "make up with" your brothers around the world who are disinherited and dispossessed?

Analyze the group worship of your church young people. To what extent is it concerned with their own affairs?

Are the physical surroundings of your meeting place conducive to an attitude of reverence and worship? Can you think of any changes that might improve this condition?

Go through the song book used by your group and select such songs as you feel might properly be called missionary. How many of these are sung by your group? Read the words of each song carefully. What reasons does it suggest for engaging in missionary activity? What attitudes does it express toward the objects of missionary endeavor? Do you consider these in harmony with the spirit and teaching of Jesus? Why?

Select a theme and plan a service of worship that might be used on Missionary Sunday by a high school or young people's department of your Sunday school.

SUGGESTED FURTHER READING

GATES, HERBERT W. *Missionary Education in the Church*. Chapter IV.

KERSCHNER, MABEL GARDNER. *The Missionary Education of Intermediates*. Chapter VIII.

SHAVER, E. L., and STOCK, H. T. *Training Young People in Worship*.

STACY, GUSSIE B. *Worship for Youth*.

VIII

MISSION STUDY

THE methods of missionary education suggested thus far have been designed largely to develop attitudes of appreciation and concern toward other people and to create interest in the world mission of the church. Effective, voluntary participation of young people in the missionary enterprise waits upon the growth of such attitudes and interest. A first duty of missionary education, therefore, is to create them. But such participation also requires information and knowledge about the origin and history of missions, the reasons for missionary activity, the needs of the world's peoples, fields of mission service at home and abroad, the growth of Christian churches in the various countries, and the work, methods, and present issues of missionary policy.

Much information will come as a by-product of methods already described. There will, however, also be times when the entire young people's group, or a part of them, will wish to give themselves to formal, organized study of some phase of the missionary program. Too many times in the past, the formation of study classes has been regarded as the whole missionary program. It is not all; but it is an impor-

tant part and should not be omitted from a well rounded program.

OPPORTUNITIES FOR STUDY

More and more it is being recognized that the "acts of the apostles" did not end with the book of that name in the New Testament. Some of the most thrilling chapters of those "acts" have been and are being written by Christian missionaries. How could the story of Christianity be told without reference to Paul, to the nameless monks who plunged into the forests of northern Europe, to Francis of Assisi, Loyola, Wesley, Carey, Morrison, Livingstone, and Mackay—missionaries all? And names are still being added to the list.

Accordingly, mission study is no intruder in the Sunday school curriculum. Sometimes a class will wish to undertake a quarter's study of missions in place of their regular course. Or an entire department might devote a quarter to mission study, dividing into classes according to interest in the various fields. (For instance, the usual organization of classes according to school grade and sex might be waived for the quarter, and one group formed to study India, another, Spanish-speaking people in the United States, and so on.) Some schools have abandoned the plan of fixed courses in their senior and young people's departments in favor of a series of electives offered each quarter, from which students may select those courses that particularly interest

them. A missionary course is usually offered among these electives.

Young people's missionary societies usually have a study book, which they are expected to use in connection with their meetings. Too often this means that one book is purchased for the whole group and that the members take turns "reviewing a chapter." The only study done is by the one who is to report, and it is an open question how much is learned by those who listen. It would seem that young people enough interested in missions to form a society could be induced to do a more adequate type of study than is usually carried on in such groups.

In the young people's societies, two types of mission study are usual.

Sometimes a series of regular Sunday evening meetings is set aside for the study of missions by the entire group. The particular field of investigation may be that chosen interdenominationally for emphasis during the year, or it may be one selected because of particular interest within the group. In either case, responsibility for the meetings is assigned to the missionary chairman. A text is usually secured and the group is organized into a study class. The best results seem to follow when one competent teacher leads the entire study. Sometimes, however, the leadership is handled through a committee of members.

Another form of study is that of a voluntary group, meeting outside the regular devotional period.

Such a group may be formed in place of or in addition to study by the entire group as described above. Sunday afternoon has proved a good time for holding a study group. The class session can be followed by light refreshments and the regular meeting of the society.

Still another opportunity for mission study is offered by the church school of missions,¹ which many churches have held with success. This is an adaptation of the mid-week service. There are many variations of program, combining or omitting such features as "pot luck" supper, a devotional period, an assembly program, and so on. The common feature of all the plans is one period during the evening when those present divide into classes for the study of missions. One of these classes should be offered for young people and should be considered part of their missionary education program.

No matter in which of these ways your class is formed, materials for study can be located by reference to the bibliography in the back of this volume.

ORGANIZING A CLASS

Where a voluntary study group is to be formed, some suggestions on organization may be welcome. First in order of time will be the selection of the subject of study. This may be arrived at in any of

¹ Also frequently called the School of World Friendship or the World Friendship Institute. See pamphlet, "The Church School of Missions," compiled by Walter Getty. Missionary Education Movement.

the ways described in chapter I. Most spontaneous interest will result, however, when the missionary committee is able to relate the formation of the class to some discussion that has taken place.

After the subject has been selected, the matter of books and leader should be considered together. If possible, the leader should be well informed about missions and, at the same time, skilled in teaching methods. If both qualifications cannot be met, find someone who knows how to teach; such a leader will master the subject matter as he goes along. Next, a letter should be dispatched to your denominational department of missionary education, requesting suggestions as to books and other resources. One or two members of the planning committee should be assigned to gather all books, magazine articles, and similar materials that can be found locally. Place your order for books that must be on hand for the first class session.

In enlisting enrolment for the class, a good publicity chairman should be put to work. He will think of the usual devices of posters, announcements, post-card invitations, newspaper items, and so on. One of the best forms of publicity is the holding of a party just before the class is to begin. All games, decorations, and refreshments should be developed around the subject to be studied (see chapter VI). Stereopticon pictures or a short movie of the field may be shown. The missionary chairman and the teacher should have an opportunity to speak about

the class. Enrolment cards should then be passed and prospective students signed up. The form for enrolment might be something like this:

Desiring to be a Christian who thinks in world terms and who is an intelligent worker with God for the building of his kingdom, I hereby enroll with others of like mind for the systematic study of _____. It is my purpose to be regular in my attendance at class sessions and to give the necessary time to study and preparation.

Signed _____

Address _____ Phone _____

GROUP INVESTIGATION

In a sense, there are as many methods of teaching as there are teachers. Each teacher has his own characteristic methods which make his teaching different from that of anyone else. Some will use questions and answers; others will lecture. Some will make large use of dramatizations and impersonations. Some will make assignments for special reports, while others will invite discussion. Some will stick closely to a textbook, while others will gather a variety of resource material, which they organize themselves. Since space will not allow a description of all these methods; we shall describe a plan of mission study that is called group investigation.¹

¹ For a fuller discussion of teaching procedure, see *The Process of Group Thinking*, by Harrison S. Elliott (Association Press, \$2.25), and *Character through Creative Experience*, by William Clayton Bower (University of Chicago Press, \$2.50).

In group investigation, the first requisite is the choice of a specific subject, stated in question or problem form. The group will not study missions in general, but must decide just what aspect of missions it wants to know about. Perhaps the problem will take this form: "What motives can be appealed to in presenting the Christian missionary enterprise to modern young people?" Or this: "Should churches continue appropriations for foreign missions when our own country is so far from Christian?" Similarly, it will not be enough to embark merely on the study of China. To be fruitful, the investigation must be directed toward more definite goals. The class should identify and define its interests, as "How can Christianity make the greatest contribution to the Chinese people?" or "What should be the relation of American Christians to the developing church in China?" The class may decide that they have half a dozen problems, but they should be clearly stated, organized in logical order, and attacked one at a time.

Group investigation will not select a single book, no matter how good, and use it in the traditional textbook manner. Rather, every possible resource will be enlisted, both of printed material and of people who may have information to contribute. Reading and research will be done over the widest possible range, but directed toward the specific aspects of the problem as it unfolds. Reports to the group will make information available to all. Thus this method

is one that frees the group from shallow impressions and unexamined prejudices and sweeps them out into the broad currents of the world's thought.

The relation of the leader and the group is one of sharing in a worth-while search for truth where both are humble inquirers. The leader, as well as the group, expects to learn. (Usually he learns more!) Where the leader is successful in establishing such a relationship of comradeship in the learning process, his importance to the group will be increased rather than decreased. But because of his wider experience, the leader is expected to enrich the investigation with a more comprehensive command of resources than the group alone would possess. It is the leader's responsibility to see that all points of view are represented and that no hasty conclusions, based on one-sided or incomplete evidence, are reached. It is also the leader's function to organize the investigation. He is the expert in method and procedure who must keep the investigation moving forward. He will see that each member of the group has an opportunity to make his best contribution. It is not the leader's province to dictate what the group shall decide, or by "stacking" the evidence to predetermine the outcome. But he will summarize from time to time what has been decided and aid in formulating the conclusions that are reached.

In group investigation, each person must become an active participant in the class process. To this end, the various tasks that need to be performed as the

investigation develops should be divided among the members. A number of such tasks can be identified and assigned to class members. In small classes the "committee" may be only one person; in larger groups it may consist of from three to five, according to the size of the group and the nature of the work. The committees and their assignments may be somewhat as follows:

Resource Committee. One or more people should begin several weeks before the study to gather everything possible to enrich it. Public, private, and school libraries should be searched for books in the field of study. The *Readers' Guide to Periodical Literature* should be consulted for articles and as many of them located as possible. Pictures should be gathered from such sources as *The National Geographic Magazine*. Letters should be written to mission boards, travel agencies, and other organizations which might supply pamphlet material or other help. All this material must be classified and indexed so that the pertinent passages may be referred to at each step of the investigation.

Secretarial Committee. A record of the class procedure should be provided for when the class begins. One or more members should keep a running account of the reports, discussions, and conclusions. At the beginning of each session, they should read for correction and approval a digest of the previous discussion. This will also serve as a review before the group goes further. At the conclusion of the

study this committee, if desired, may put its records in permanent form.

Worship Committee. You may wish to begin each session with a brief period of devotion. A worship committee should be charged with the responsibility for this and for the preparation in convenient form of suitable materials from various sources, including wherever possible selections from the literature of the peoples being studied. A most effective close for a study is a period of worship that will gather up the discoveries made and new purposes formed during the investigation. This committee should also plan and conduct such a service.

Scrapbook Committee. A scrapbook committee will be useful in many fields of study. Newspaper items, pictures, reports, the secretary's minutes, letters from missionaries—all these can be made into a record of interest and value.

Map Committee. A map committee will be needed for most studies. On page 45 you will find a discussion of how a map can be developed and a list of the picture and outline maps published by the Missionary Education Movement. With a little research, the committee could locate the mission stations of its own church in any particular country. The map might be illustrated with pictures cut from denominational literature. As the investigation proceeds, any geographical information or historical event of interest can be recorded on the map. A committee with

imagination will discover many additional ways in which their map can enrich and illumine the study.

Drama Committee. A drama committee might be charged with the dramatization of certain incidents or problems. Some aspects of the study might be best introduced by a dramatic presentation of the issues or problems involved. A further responsibility of this committee might be to work up an original play or to produce one already written. This might be presented at some later date as another effort to share the results of the investigation with the entire church. (See chapter III and the bibliography for more complete suggestions.)

Committee on Giving. A committee on giving might be set up to study the program of the denomination with respect to the field of study and to find out how its own local church, and particularly the young people, are financially related to it. This would involve discussion with the pastor and other church officers and correspondence with the mission board. The committee should prepare recommendations on practical ways in which the young people can have a share in meeting the needs of the field of their study.

An exhibit might be planned in connection with the investigation. Curios, art objects, pictures, and costumes could be displayed. A simple program of folk material or reports could be planned that would serve to share something of the group's discoveries with the church congregation and community. (See

pages 41-43 for the description of such an exhibit in more detail.)

In addition to the work on one of these committees, each class member will be expected to accept assignments for individual investigation and report. In this way a much wider range of material can be covered than by the use of a single textbook.¹

A SAMPLE INVESTIGATION

How would a group investigation be carried on? What would the procedure from week to week be? There follows a sample outline of the range that might be covered during the study of some specific field of missionary work. Of course, the details would vary with the nature of the field, but the general procedure would be something like this:

I. What is our interest in this field?

Why are we concerned?

What contacts or experiences have we had with the people of this field?

What should we like to know about them?

What should we find out about them if we are to help them intelligently?

II. What are the needs and problems of the people?

What national or group problems are they trying to solve?

What situations are causing them concern and difficulty?

What conditions prevent them as individuals or as a group from realizing "the abundant life"?

¹ For an illustration of this teaching method applied to a specific field, see the author's "A Course on Japan," Missionary Education Movement, 25 cents.

In what respect do these conditions resemble our own?

How are they different?

III. What are the causes of the difficulties?

What is the racial and cultural history of the people?

Where did they come from? How did they reach their present position?

How has their historical development been different from our own? How has it been similar? What light does their history throw on their present status?

IV. What contributions have the people made to our racial heritage?

In what ways would our human life be poorer without them?

What can we learn from them?

V. What contribution can Christianity make to their fuller life?

How has their own religion functioned in meeting their problems? Has it helped or hindered their development? Why?

In what respects does Protestant Christianity differ from their present religion? What contributions can it make?

How has the Christian mission been carried on in the past in this field? What types of work have been done? With what success?

Does the present missionary program seem to offer an answer to the needs which we have discovered? Why?

VI. What can we do?

How can we relate ourselves to meeting the needs of this field?

Are any personal contacts possible? If so, how should they be made?

Are any group activities possible? Can a representative of these people speak to our group? Could we plan any joint activities with some young people of their group?

How is our church related to mission effort in this field?

Do we give any financial help? Do we wish to? How should it be done?

Do we need to make any assignments for further work to carry out our decisions?

FOLLOW-UP

You will observe that the foregoing outline of group investigation ends with the definite facing of what the class intends to do about it. There is no value in information for its own sake. A bacteriologist can use his knowledge to fight disease—or to destroy civilization. The significant question about knowledge is not “How much do you know?” but “What do you do with it?” Similarly, the success of a period of mission study may be measured not by asking, “How much have you found out?” but “What are you going to do about it?” The object of missionary education is not to impart information but to relate young people intelligently and purposefully to the building of God’s kingdom.

QUESTIONS FOR THOUGHT AND DISCUSSION

Consider such possible aims of missionary education as: to impart information about missions; to enlist financial support; to create an attitude of sharing with others; to increase denominational loyalty; to build a sense of world fellowship among Christians; to enlist young people in working with God for a better world; any other objectives that occur to you.

Mark the foregoing aims 1, 2, 3, and so on in the order of their importance to you. What place can the formal study of missions fill in realizing the aims you have considered most important?

How would your procedure in a study program vary according to the aims you consider most important? For instance, would you proceed differently if your chief aim were to impart information rather than to seek chiefly to create an attitude of sharing? In what ways?

Make out a schedule showing the mission study opportunities offered to the young people of your group last year. How many used them?

Was mission study available to *all* the young people, or was it offered only to a small number? Why? What was the relative emphasis placed upon missions by Sunday school classes and departments, young people's societies, week day activities, missionary auxiliaries, and other agencies?

What place would study of the world mission of Christianity have in a well rounded program of Christian education? Does it have this place in your church?

Make another schedule setting forth what you would consider an adequate program of mission study for your group. In what organizations and upon what leaders would you place responsibility for its administration?

What should be the function of a leader in a mission study procedure? Does your answer suggest anything for the type of leader that should be selected?

Select some field in which you are interested and work out a plan of study in accordance with the sample outline provided. In your opinion, does this result in a thoroughgoing investigation of the field? Why or why not?

SUGGESTED FURTHER READING

BOWER, WILLIAM CLAYTON. *Character through Creative Experience*. For adult leaders of young people.

ELLIOTT, HARRISON S. *Group Discussion in Religious Education*. Pages 1-19; 36-41; 75-100.

GATES, HERBERT W. *Missionary Education in the Church*. Chapter III.

MURPHY, A. J. *Education for World-Mindedness*. Chapters XII and XIII.

SAILER, T. H. P. *The Leadership of Adult Mission Study Groups*.

IX

EDUCATION THROUGH GIVING

WHAT would you think if it were discovered that a girl in your block had dropped out of school because she didn't have suitable clothes to wear and everyone said, "Isn't that too bad!"—but did nothing to supply the clothing she needed?

What if one section of your town were discovered to have inadequate sewerage and water supply, no playground, a grade school more poorly equipped and with less efficient teachers than the others in town and no high school within two miles; and as a result typhoid and other diseases were common there; the rate of juvenile delinquency was very high; ignorance, superstition, unbelief, crime, and vice flourished? Would it be enough to say, "The police ought to clean out that section across the tracks"?

A PROGRAM OF ACTION

As your work of missionary leadership develops from month to month, many of the activities suggested in these chapters will find their way into the program of your group. Occasionally you may have a missionary worship service. Some night you may

enjoy some stereopticon or moving pictures. You may go on a "friendship tour" to some crowded section of your city, or make the acquaintance of another racial or national group who live in your vicinity. You may set aside a period of weeks when your whole group make a systematic study of "The Purpose of Missions" or "Latin Americans." All this should result in new information about the needs of others, in attitudes of understanding and good will, in a sense of urgency about making our world Christian. But what are you planning to do about it?

Of course, you cannot jump on a steamer and rush to the Orient to start converting Japanese generals. Neither can you fly to China and start teaching the thousand-character alphabet to inland villages. It would be difficult for many of us to start a Boy Scout troop in a tenement district or organize an Americanization class among Mexican immigrants—although one suspects more of this sort of thing might be done than is. Is there anything concrete and definite that we can do to forward the Christian cause?

GIVING AS ACTION

Tools are inventions to extend the effectiveness with which men can work their will. The first crude stone hammer lengthened the user's arm and struck a harder blow than his bare fist could manage. The steam shovel still further lengthens the arm and increases the effectiveness of the hand. Today a girl

can sit at a typewriter keyboard and with the aid of electricity write messages simultaneously in a dozen cities.

Money is another such tool. Before its day men were limited to the use of articles which they could themselves produce, or which they could secure from others by direct barter. But the invention of money changed all that. Money greatly extended the area in which men could satisfy their wants and realize their purposes. If you, for instance, live in a city, there is not room to grow wheat and you are not allowed to keep a cow; but your money (or your parents') will buy bread and milk, thus securing the result of others' toil. Similarly, if you live in the country you do not attempt to make a suit of clothes or an automobile, but money brings you these things made in the distant city. Thus money can get for you the fruit of other people's dreaming and sweating—in fact you get something of themselves. In the same way through your money you can give yourself—you can extend your personality to meet the needs of people far away, even across the seas.

Money thus becomes the means of action. Money enables you to do the things you want to do, but cannot do personally. Would you like to open the door to joyous, abundant living to some of the underprivileged children of our crowded cities? Your money can do it. Would you like to share your understanding of what is best in Western life with the eager young people of India, Japan, and China?

Your money will make it possible. That is the meaning of money in a program of missions. It enables you to extend and intensify your influence in working for the coming of the Father's kingdom. Our missionary education is not complete until it issues in the dedication of self through giving.

GIVING AS EDUCATION

But how can we be sure that our giving enterprises are truly a part of our education—that is, that the money we raise represents a real desire to share with others in some definite and understood way? "This is Missionary Sunday," said a department superintendent recently. "Remember our offering this morning goes to missions." What missions? Where? How will the money get there? Who decided where the money was to be used? What was it supposed to accomplish? Apparently, it had never occurred to anyone to ask such questions, but these are precisely the questions with which an educational program would be concerned.

"I'm sick and tired of being asked for money for missions," said one young man. "I don't believe half the money ever gets to the field and, anyway, with all the need there is right around here, why throw money away on some heathen who won't appreciate it?" Here is a frequent reaction to arbitrary appeals for money without any interpretation of what the money is for. It reminds us that often people are learning just the opposite of what we desire. If giv-

ing is truly to be part of our educational program, it must not be divorced from those processes of study, discussion, self-determination, and execution which will make the gift the intelligent, self-directed act of the givers.

HOW ONE GROUP GAVE

Consider how a giving experience was planned and directed by the missionary committee of one young people's department. It was agreed that the department program would be something less than Christian unless it included an opportunity for the members to give of their resources to meet the needs of others. But the educational weakness of soliciting money for objects unknown was seen with equal clearness. Accordingly, it was suggested to the classes that they set aside a period for facing and determining what the missionary policy of the department should be. Each class was assigned a major home or foreign missionary field for investigation.

General information was sought about the field and its people. It was necessary to communicate with the denominational missionary boards to learn of the program carried on and to secure suggestions of possible giving projects. As the information was gathered each class prepared a presentation of its findings for an assembly period. Thus during a series of weeks the entire missionary program of the church was presented in effective programs to the entire department membership. As the presentations

continued the class discussions took the form of an appraisal of the relative needs of the fields.

In the course of these discussions many general missionary problems were raised. What is the comparative value of the various types of educational, medical, agricultural, and evangelistic work described? What are missionaries trying to accomplish anyway? How about the time-worn controversy as to the importance of home versus foreign missions? The young people had an opportunity to inquire their way into all these knotty problems under the guidance of their teachers. Finally, the committee which had the investigation in charge brought in a summary of the findings and a number of recommendations from which the department was asked to select the object or objects of its missionary giving. During the rest of the year the missionary committee was expected to keep the department informed through bulletins, announcements, and further programs as to the progress of their project and of developments in the chosen fields of work.

It will be noticed that the experience just described involved application of the following principles:

1. The young people should gather adequate information about the objects toward which giving is desired.
2. They should have ample opportunity to weigh the relative merits and needs of each field.
3. They should make a free choice of the objects they wish to support.

4. They should keep informed as to the subsequent program of the project they are supporting.

SOME WORDS OF CAUTION

While the sort of procedure illustrated above undoubtedly vitalizes the missionary-giving experiences of a group, there are certain dangers inherent in it. The first of these is the danger of a one-sided emphasis. Many times through some accident of personal acquaintance a group will develop an interest in one particular project and for many years carry on all their missionary activities around that one aspect of work in one field. Thus a very lopsided missionary interest may develop. One knows, for instance, many people tremendously tender over the needs of some missionary school in Africa and tremendously callous to the plight of Negroes in their own community. The wide-flung interests of the church's missionary enterprises at home and abroad are tremendously complex. The problem of Mexicans in the Southwest is not the problem of India. Nor is the Christian mission in Japan understood because one is supporting some program for Orientals in the United States. It is easy for a program of giving to some specific project to issue in provincial unconcern as to the other aspects of the Christian mission.

A second danger is that giving may be based upon inadequate and incomplete information. Some member of the group knows some missionary somewhere.

With no information as to the value or need of the work, and with no investigation of other possibilities for giving, the group directs its missionary funds to this person. Some causes have much more dramatic appeal than others and consequently secure more support than other causes of equal worth. Home mission workers often feel that their work suffers because it is near at hand, whereas the same work, if it were across the seas, would be colored by the romantic glow of distance. The writer found one group which had been paying for the education of five East Indian boys for nine years. They had not secured the names through the mission board of their church and consequently did not know how to check up on the need. They were very hazy about just where the school was and what the boys were studying. But someone nine years before had committed the group to this enterprise and they felt they would in some way be violating a sacred obligation unless they forwarded the required money each year. One wondered how old the boys were now, whether they were worthy of continued education, and what effect it had upon their characters to receive this financial manna from across the seas. Such experiences illustrate how difficult it is for local groups of young people to secure the information necessary to determine wisely the object of their gifts.

A third difficulty arises in missionary administration. The mission board has a far-flung enterprise to direct. It has several hundred men and women

and their children in far-off corners of America and the world looking to it for the needs of life. The board holds title to property, schools, hospitals, and mission stations and must meet bills for supplies. Its commitments may amount to several millions of dollars a year. It can no more administer its responsibility on the basis of which units of personnel and program commend themselves to the support of local groups than the United States government could administer a postal service on the basis of maintaining those letter carriers whom individual taxpayers chose to support.

To meet these difficulties several denominations have developed what they call a "young people's mission special." From all the missionary enterprises of the church, certain ones of potential appeal to youth are selected. These are assigned as a group for support to the young people of the church through Sunday school and young people's societies. Care is taken that all fields and all types of work are included in the "special" so that a well rounded conception of missions will result. Thus the "special" may include an evangelistic station in the Congo, an agricultural mission in India, a hospital in China, a school for Negroes in the south, and an institutional church in a northern city. Young people give not to individual pieces of work, but to this entire group. However, by selecting definite projects for inclusion in the "special," the giving becomes concrete, and specific information can be furnished as to the destina-

tion and use of the money. From the standpoint of the local church, programs can be arranged around the actual work they are supporting, and study can be organized in terms of the "special," since all fields and types of work are represented.

For the present local groups must be largely governed in their giving by the policy of their denomination. However, this discussion of the place of giving in a program of education may have served to indicate one of the areas where additional thought and experiment are needed. The project method of giving is open to the practical and administrative difficulties that have just been discussed. The young people's mission special, however, does not allow for that element of appraisal and choice which should be present in an educational procedure. The only choice the young people have is to accept the "special" or reject it. Thus neither plan is completely satisfactory. But it is also clear that it is dangerous to awaken interest without providing some practical outlet for its expression, and that it is increasingly impossible to support missions on a blind and general appeal to church loyalty. It may be that the creative efforts and experiments of youth groups in seeking to resolve these difficulties may provide the laboratory experiences from which a more adequate procedure may be developed and renewed missionary giving be released throughout the entire church.

QUESTIONS FOR THOUGHT AND DISCUSSION

Why is it important in a Christian program of education to provide an avenue of action to express the ideals and emotions that are created? What is the effect on people of assenting to high ideals but doing nothing about them? What happens when emotions are aroused without constructive expression? What do the adjectives "practical" and "sentimental" mean as applied to religion?

In what ways can practical expression be given to the Christian ideal of devotion to the welfare of others? How does the giving of money function as such an expression? Is it a substitute for personal acts of neighborliness? Is a Christian program complete without some plan for missionary giving? Why?

Analyze the missionary-giving experiences of your group. How much is given? What percentage is this of what you spend on yourselves? How is it raised? Where does it go? Who decides how it shall be used? What do the members know about their giving?

Draw up a plan for your group whereby its giving will be developed as a part of its program of missionary education. Show how the principles outlined on page 102 are incorporated in your proposal. Consider the difficulties discussed in the last section of this chapter and show how your proposal avoids them.

SUGGESTED FURTHER READING

BROWN, INA CORINNE. *Jesus' Teaching on the Use of Money*.
———. *Training for World Friendship*. Chapter VIII.

GATES, HERBERT W. *Missionary Education in the Church*.
Chapter II.

KERSCHNER, MABEL GARDNER. *The Missionary Education of Intermediates*. Chapter IX.

LOBINGIER, JOHN L. *Youth and the World Outlook*. Chapters XI and XII.

X

ORGANIZING FOR THE TASK

A JOB that needs doing demands practicable ways of accomplishing it. If we accept the assumptions that the world needs the Christian message and that young people should be enlisted for its propagation, then we must face the problem of ways and means. So far we have considered methods for creating interest and disseminating information. Now we must face the matter of organization. What would be the most effective plan for organizing a group of young people for a program of missionary education?

A PLAN OF ORGANIZATION

Whatever plan of organization you adopt, it should be extremely elastic. If your group is small and your leadership limited, you should set up a very simple plan of organization. Larger groups can make more elaborate plans. The goal to be kept in mind is that each member of the group should have an opportunity to be at work on either the permanent or temporary committees of some department. It is suggested that you consider some adaptation of the following outline for your organization:

A MISSIONARY CHAIRMAN, responsible for planning and carrying out the missionary program of the group.

A MISSIONARY COMMITTEE, varying in size according to the size and ability of the group, to aid in making and executing plans.

PERMANENT SUBCOMMITTEES, to be appointed from the members of the missionary committee and assigned definite aspects of the total task for which they will be responsible. In small groups the missionary committee might consist of only four or five young people, each of whom would be assigned the task indicated for one or more subcommittees.

TEMPORARY COMMITTEES, appointed from time to time to execute specific assignments and disbanded when the task is completed.

RESOURCE PEOPLE, adults qualified by experience and interest to give help at one point or another in your program.

How this organization would look in relation to the complete program of your group is shown in the organization chart on page 111. Only the work of the missions committee is developed in detail.

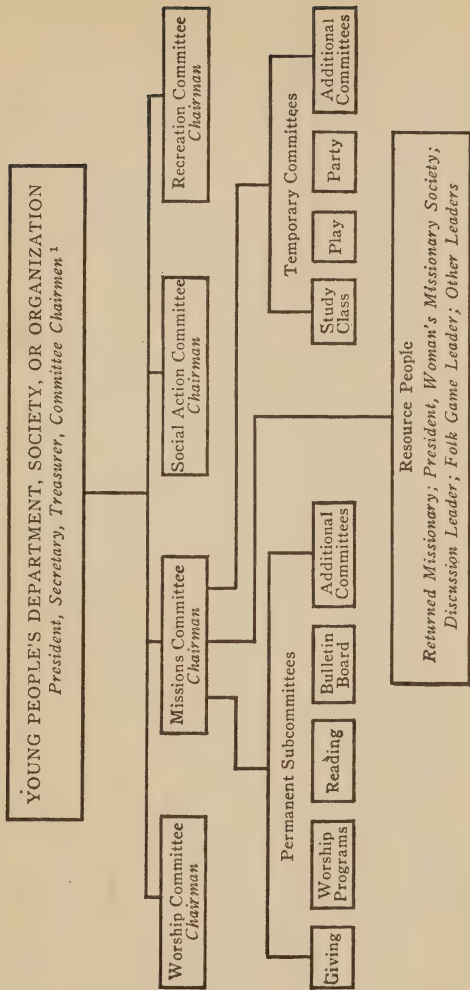
The Missionary Chairman. In most young people's organizations the chairmen of the committees or departments, such as worship, missions, and so on, will be chosen by the members of the group at an annual election. The precise duties of the missionary chairman will vary with the custom of the local or denominational group. In general, however, he will be expected to plan and supervise a program of activities that will interest the members of the group in Christian missions and inform them regarding the missionary enterprise. He will be expected to select appropriate methods and plans to interest and

enlist the members. In cooperation with the other officers he will arrange these activities in the total program of the group. In many cases he will be responsible for raising funds for whatever missionary project the group is accustomed to undertake. In a very small group he may undertake all these duties himself. More commonly, however, he will have the aid of a committee chosen from the membership of the group because of their interest in missions.

The Missionary Committee. The recruits for committee assignment should be secured sometime early in the program year. From those members of the group who indicate an interest in world friendship, in missions, and in learning more about other people and other lands, select a permanent missionary committee. This group will be the nucleus for developing your program. They will help you in your preliminary survey of the present interests and concerns of your group. They will share in the interpretation of the results and in working out a program based upon the survey.

Permanent Subcommittees. Various aspects of the program can be assigned to the individual members of the committee for execution. The members receiving these special assignments will constitute the permanent subcommittees shown on the organization chart. For instance, one or more members might undertake to develop and supervise a missionary reading campaign. Someone else might volunteer to

CHART SHOWING YOUNG PEOPLE'S ORGANIZATION WITH MISSIONARY COMMITTEES



¹ These officers, meeting together, determine the total program of the organization.

work up a missionary bulletin board. One or more might be particularly interested in worship, and plan and direct such missionary worship programs as were agreed upon. Other members of the missionary committee might be responsible for the giving project supported by the group. They would be expected to keep the membership informed about it, to secure subscriptions, and see that the annual goal of giving was reached.

Temporary Committees. From time to time there will develop the need of temporary committees to carry out some particular projects that grow out of the total program of the group. Their members will be obtained from the entire membership of the group by asking for volunteers or by appointment at the time the committees are decided upon, but they will be assigned to the proper chairman for supervision. For instance, a certain group decided that they wanted to hold a joint meeting with the young people's society of a Negro church in the community. They appointed a temporary committee to meet with a like committee from the Negro church and arrange the program. While the committee was at work, it was responsible to the missionary chairman, and when the joint meeting had been held, the committee was disbanded. Similarly, a special committee might be appointed to select, work up, and present a missionary play. When the play was ended, the committee would be discharged.

Such a plan of procedure spreads the work among

the largest possible number of workers and provides something for each one to do in accordance with varying interests and abilities. Your permanent committee will need to learn to size up the aptitudes of the various members of the group and use them wisely for such temporary jobs as develop.

In other words, the ideal way to organize is to have the fewest possible permanent officers and the largest possible number of shifting committees, gathering afresh around each new activity. You want a constant circulation of ideas, and you do not want any one group to monopolize all the fun. Try this way of getting both results. Many societies post a notice whenever a new activity is going forward, saying, for example:

"If you are interested in helping with a Filipino party, sign below."

Resource People. There will also be many people in the community, not members of the group, who have particular training or ability that would make them valuable advisers on some committee. It would be helpful to form a list of such people who might be called on as resources in case their advice or help is needed.

In one community there was found a public school teacher who had taught for a term in a mission school in the Philippine Islands. He had also traveled widely in Japan and had a beautiful collection of Japanese prints and water colors. In another the minister's wife had taught in a southern mountain

school. One group used a boy's stamp collection as a starting point of missionary interest. A little diligent search in any community will uncover people who have traveled, who have samples of handicrafts and pictures, or who in some other way can be useful in developing a program of world friendship.

If you are lucky enough to find such people, use them for all they are worth—as speakers, perhaps, or as committee members behind the scenes, as advisers and as links with other people who have special information, remembering always that their work is a supplement to, not a substitute for, yours.

The direction of a missionary play, leadership in folk games and songs, and discussion leadership for a class in missions are among other services which might be asked of sympathetic and competent adult friends.

ORGANIZATIONAL RELATIONSHIPS

You will not be working long at your task before you discover that yours is only one of many organizations interested in missions. Those who have the true interests of the kingdom at heart are not concerned that this or that society shall have glory or prestige; they are tremendously anxious that the Christian message about life shall be proclaimed. Therefore, we are interested in the most fruitful relationships that can be established between all the agencies interested in missions and missionary education.

The Problem. Probably there are few churches that would say their young people were vitally interested in or adequately informed about missions. Yet in many churches four or more different organizations may be carrying on missionary programs among young people. There may be organized Sunday school departments or classes with missionary chairmen and programs. The young people's society traditionally has an officer in charge of missions. In addition there may be a young people's program for home missions and another for foreign missions sponsored by the women's missionary societies. If, in addition, there is a local church board or committee on world service, another program may issue from them.

As a result of these unplanned and competing activities, some individuals get an overemphasis on missions and others get none at all. The organization of exclusively missionary societies makes many people draw the conclusion that they can take their Christianity either with or without missions. Particularly is there a tendency among the boys and young men to regard missions as women's business.

Is it not possible that at least part of the indifference to and ignorance about missions may be due to the wasted and duplicated effort of unrelated, often rival, programs? At least, is it not likely that the same effort would achieve greater results if it could be intelligently coordinated and directed? Is there some way in which missions can be so built into the

young people's program of the church that all the youth may become intelligently interested in the world mission of Christianity? Can these competing organizations find a way to cooperate to present a strong, compelling program to everyone? An affirmative answer to these questions is imperative if missions is to move from the margin to the center of a group's interest, and become an integral part of its total program.

An Appraisal. Wherever such a condition of organizational anarchy exists, the first step will be an evaluation of just what the situation is. To help you make an appraisal, several possible types of relationship are indicated in the following statements. Read them through once and check (✓) the one that describes the present situation in your church.

1. No missionary program whatever.
2. An active missionary program in one of the following organizations (indicate which):
 - a. Sunday school
 - b. Young people's organization
 - c. Young women's home missionary auxiliary
 - d. Young women's foreign missionary auxiliary
 - e. Church school of missions
 - f. Any other?
3. Unrelated missionary programs in two or more organizations (state which).
4. A young people's missions council composed of the leaders of all the missionary organizations working among the young people of the church.

(It would be the function of this council to plan together a program of missions that would reach all the youth of the church through the existing organizations,

but that would avoid overlapping, duplicating, and competing activities.)

5. A single, unified organization of all the young people of the church with a missionary chairman and committee.

(This committee or department would be charged with the development of a single, well rounded program of missionary education and giving as an integral part of the youth program of the church.)

6. If none of the foregoing statements describes your situation, write your own.

Possible Improvement. Now go back over the list and read each described relationship carefully. Try to picture just what each one would mean for your situation. Do you think any of them would provide a more effective basis for a missionary program? If so, place a star (*) before the one that describes the ideal situation.

Talk this whole matter over at one of your missionary committee meetings. If there is agreement that a more effective program could be developed by closer planning between the organizations concerned, carry the matter to the next officers' meeting. There may be enough interest to open up the entire matter of youth organization within the church. Or the officers may authorize you to see what can be done within the field of missions.

For instance, suppose that you now have separate and unrelated missionary programs carried on in the Sunday school, young people's society, and one or both of the young women's missionary societies. The obvious first step would be to call the leaders of these different groups together for a discussion

of how you might most effectively work to realize your common objective of increased missionary interest and participation among the young people of the church. It is possible that the outcome of such a meeting may be a strong feeling on the part of one or more that no formal relationship of programs is desirable. There will be nothing gained by trying to force some group into an unwanted relationship, and therefore it may seem best to continue as you are. Even so, there will have been some gain simply in recognizing that you are working at the same task.

However, it is also possible that some closer relation of programs may be desired after such a discussion. Suppose it were decided to adopt the fourth procedure outlined above. The missionary superintendent of the Sunday school (also the missionary chairman if there is an organized department), the missionary chairman of the young people's society, and the presidents of the young women's organizations would constitute themselves an informal committee on the missionary education of young people. They would need one or two meetings at the start of the year to face their total task and to work out a program that would give them each appropriate tasks, but avoid overlapping and duplication of effort. Thereafter they might meet as a committee only as occasion required.

It might be that such a committee, in considering the need for a program that would reach all the

church's young people with missionary education, would agree that a series of missionary worship services might most effectively be worked out in the Sunday school department. A mission study class might best be organized under the leadership of the young people's society, where boys as well as girls would be reached. The young women's groups might undertake the study and support of those missionary projects that are promoted by the women's missionary societies. In each case the leader of the group involved would assume responsibility for carrying through the part of the program assigned to his organization, but he could call on the entire missionary education committee for help and suggestions.

Again, it may be that your church is one of those where one unified organization for all the young people of a given age has been adopted or is being planned. In that case, the group of elected officers should include a missionary chairman or vice-president. This officer will select a missionary committee and proceed with them to plan and carry through a program of missions for the entire group. All the suggestions made in the preceding sections of this manual should be applicable to such a situation.¹

¹ There has been much discussion of the relative merits of a unified organization for all the young people in the local church on the basis of age groups as compared to organization in independent Sunday school departments, young people's societies, and missionary societies. The reader interested in this subject is referred to the bibliography at the close of the chapter.

ORGANIZATION OF THE DENOMINATION

Since the organizational plan of each denomination is different, it is impossible to give a detailed description. There are broad functions, however, which must be cared for by any religious group that bands together for the forwarding of the kingdom of God.

All the churches designate certain individuals to determine missionary policy and to raise and expend funds. These men and women are usually referred to as a "board." Sometimes there is one board for all the church's missionary enterprises. Sometimes there is one board for foreign missions and another for home or national missions. In general, the latter supervises the work within the United States and the former that outside. There are some variations in the classification of such territory as the Philippines, Hawaii, Alaska, and so on, as home or foreign. One church has assigned all its work with Mexicans, both in and out of Mexico, to its home mission board. These boards select and maintain missionaries for work in the field, and secretaries to direct and oversee the work in harmony with the policies laid down by the board. Thus when you desire information about or contact with the work of the missionaries in the field or if you wish to give money, you will write to the board that is responsible for that field in your church.

In addition to the mission boards, most of the churches have a board in charge of their educational

program. To these educational boards is usually assigned responsibility for supervising and providing material for young people's groups in the local churches. Thus, when you want information about program or method, or help with some problem of organization, you will usually write to your board of education or department of missionary education. Some of the denominations, however, maintain a young people's worker on their mission boards. In that case you would write to that person. A list of addresses of the boards and departments, which will help you locate the agency to which you should write, is printed at the close of this volume.

These denominational agencies are set up and maintained for the purpose of forwarding the cause of missions. They have large resources of printed material, information, and experience. You are not utilizing all the possibilities for missionary education unless you are making use of these boards and their personnel.

QUESTIONS FOR THOUGHT AND DISCUSSION

Make a chart showing the present organization of your young people's group. How does it compare with the chart shown in this chapter? What are the differences?

Do any suggestions occur to you for the improvement of your young people's organization? For the improvement of your missionary organization? What are they? What steps would be necessary to get these changes discussed, modified, or adopted, and put in operation?

Draw up an organization chart suitable for your own missionary committee, listing names, indicating the perma-

nent and temporary subcommittees you would need, making assignments, and showing possible resource people in your community.

What different organizations in your church plan missionary activities for the same young people? What are the activities carried on by each one? Do they overlap one another? To what extent?

How many young people are reached by each of these programs? How many young people participate in the programs of all the organizations? How many in more than one? How many in none?

What do you think would constitute an ideal organization for your group? In what respects would it differ from the present organization? What steps would you suggest for effecting an improvement? What people are involved? How would you proceed to get your proposed reorganization considered?

SUGGESTED FURTHER READING

GATES, HERBERT W. *Missionary Education in the Church*. Chapter VIII.

HAYWARD, PERCY R., and BURKHART, R. A. *Young People's Method in the Church*.

How a Leader Uses Organization. Christian Quest pamphlet No. 4.

STOCK, HARRY THOMAS. *Church Work with Young People*. *Organization pamphlets and manuals* from your denominational young people's headquarters.

XI

AN INTERDEPENDENT WORLD

HUMAN beings cannot long carry on any activity without asking why they are doing it. This is particularly true of those of us who live in the Western world. The scientific method in which we are steeped and the insatiable curiosity that characterizes American life combine to make us search for meanings in all that we do. It is so likewise with missions. There comes a time when we wonder what it is all about.

No easy answers will do. It is not enough that in the past the world mission of the church has appealed deeply to Christians. Nor will it suffice that the churches have a going enterprise in the field—schools, hospitals, stations, workers—whose support is demanded by denominational loyalty. The question remains whether now, today, there is any necessity upon us to share our religion with others—or, for that matter, whether we have any religion to share!

If we are carrying on an enterprise which goes counter to human nature or to the facts of our world situation, we are doomed to eventual defeat no matter how skillfully we organize and educate.

If, however, there are basic drives in our natures, or if there are situations in our world which make the sharing of religious truth imperative, the sooner we discover them, the better. Then we can base our educational procedures upon these facts and release new interest and energy for missions.

Those who wish to go thoroughly into this whole matter of motive should refer to the bibliography at the close of the book. The purpose in the chapters that follow is not to discuss the problem exhaustively, but rather to select a few aspects of it which seem most appealing to youth and particularly to inquire into their implications for missionary education.

THIS INTERDEPENDENT WORLD

The Fact. When you eat a bar of chocolate, your nickel buys the labor of people you will never know from one of a dozen "foreign" lands. When you stir a spoonful of sugar into a cup of tea or coffee, you appropriate for your pleasure the labor of other foreigners. When you slip your tie beneath your collar or, if you are a girl, set your saucy little felt hat on your head, you are handling silk from China, Japan, or Italy, or felt from East India, Germany, New Zealand, Australia, or Argentina. When you step into your shoes the leather that protects your feet may come from England, Scotland, Switzerland, Italy, Holland, Germany, Norway, Sweden, New Zealand, South America, or Australia.

Your telephone is composed of products from half a dozen countries. Your automobile has been assembled from the ends of the earth.

The United States Department of Commerce in a recent analysis of our import trade classified some sixty items, amounting to about half of our annual import trade, as follows:

1. Articles which cannot be produced in the United States and for which no substitute is available. (Including platinum, tin, manila, rubber, coffee, tea, cocoa, cork, pepper, and cloves, among others.)

2. Articles which could be produced in the United States under favorable price conditions, but which can be more cheaply imported. (Including asbestos, manganese, chrome, nickel, tungsten, flax, tartar, and goat and kid skins.)

3. Articles for which a related domestic product could be substituted. (Such as shellac, copra, coconut oil, palm oil, raw silk, burlaps, and others.)

4. Articles for which the United States is largely dependent upon imports, although considerable quantities are also produced at home. (Sugar, hides, wood pulp, newsprint, potash fertilizers, iodine, and so on.)

It is considerations such as these, contrasted with the simpler economy of his boyhood, which have led one writer to say:

The farmhouse in which I spent my boyhood could stand a deal of economic strain, for it was largely self-contained. One of my early boyhood memories is going with my grand-

father to the mill. We took with us wheat of our own harvesting to be ground by the power of the little river from which our valley was named. I remember how the old mill trembled as the stones turned, how the swift water gleamed as I watched it through the cracks of the floor, and how the unbolted flour slowly filled our sack. I did not know then as I know now how the labor of pioneer ancestors, who had won their wheat fields from the forest and asked no more than bread for wages, made that grist sacred; how earth and sky were being ground between those stones; how their turning was praise to God; how an epic of humanity ended in that mill. I only knew that they baked our bread when we got home in our own oven and how sweet it was and how there could be no hunger as long as water flowed and grain ripened. All that and the self-contained village and countryside life—as if there were no world beyond our low and lovely hills—is gone. The river still runs, but turns no mills, the fields are still fertile but those who till them take little joy from their harvests. There might be bread enough and to spare—and little children go hungry. The world is interlocked and vulnerable with a perverted power to wound itself.¹

With less poetry, but with perception sharpened by five years of depression, a business man says:

It is impossible for one country to be prosperous indefinitely with the other countries going in the opposite direction. We in the United States deceived ourselves for several years when our so-called prosperity was going up and the other countries were going down. So let us keep that in mind and let us be internationally minded and consider what we can do to assist other countries.²

¹ *Preaching and the Mind of Today*, by Gaius Glenn Atkins, Round Table Press, New York, pp. 52-53. By permission.

² Thomas J. Watson, president of the International Business Machines Corporation, quoted by T. Otto Nall in *The Christian Advocate*, February 7, 1935.

The Conclusion. Every part of the world is bound inextricably with every other. Due to richer or more varied resources, to greater financial concentration, more efficient industrialization, or to an imperialistic policy which draws tribute from great areas of subject peoples, some nations may seem to be independent of others. But in reality and in the long run, the strongest peoples are bound to the weakest, and can rise no higher than they allow the weakest to rise. Let us not forget that we have been experiencing a world depression!

How this works over a period of years can be seen by considering the relations of the United States to the South American countries. Following the World War large surpluses of capital were available in the United States. At the same time, the South American republics were undergoing that stage of expansion and development, with its need of large capital investment, which our own country was experiencing seventy-five years ago. Consequently, five billions of South American loans were negotiated by United States banks.

But the southern countries are predominantly agricultural and dependent upon a flourishing export trade to create the wealth wherewith to meet interest charges and other obligations. When agricultural prices dropped, these countries were sorely hit. In the single year of 1930 the exports of Argentina alone fell forty per cent. To make matters worse, the nations of the north began to put into

effect prohibitive tariffs in an effort to better the lot of their own farm people. As a result the purchasing power of South America was greatly diminished. These people were unable to buy from North America automobiles, farm machinery, mining and railway equipment, and manufactured articles, or to make the interest payments on their loans.

This South American inability to buy was immediately reflected in North American unemployment. At the same time that banks in the United States were demanding principal and interest which world conditions and government policies made it impossible to pay, American factories were laying off workers, American investors watched their bonds go into default, American farmers were facing mortgage foreclosure, and American banks closed. Such is the interdependence of the world in which we live.

Or consider that "strange little brown man," Gandhi. Some years ago when he began his campaign for independence by non-cooperation, a boycott of British cotton goods was a part of the plan. The British-India trade fell off alarmingly. Mill workers in Lancashire were thrown into unemployment by the thousand. But British mills had been purchasing large quantities of American cotton, and of course this trade also fell away. The world price of cotton hit new lows and there was great curtailment of buying power in the southern states. Fac-

tories throughout America that supplied the southern trade felt the decrease in purchasing power that resulted. Other workers were laid off or put on part time. And this helped to produce our own industrial crisis. All because a strange little man, weighing less than a hundred pounds, let loose an idea on the other side of the world.

Interdependent? Yes, for better or for worse, for richer or poorer, in sickness and in health, we are married to the fortunes of our brothers and sisters of all lands. What God hath joined together let not man put asunder!

WHAT DOES THIS MEAN FOR MISSIONS?

Ideas as well as economics are now worked out on a world basis. Cultural, intellectual, and spiritual life is also interdependent. Think for a moment of literature and art. Certainly these fields of human expression know no national frontiers. The great art museums house treasures from every land and from every age. Even the rental library at the corner drug store regularly displays books by English, French, and German writers and frequently from other countries. The significant books change the climate of world opinion, just as a German's *All Quiet on the Western Front* and an Englishman's *Journey's End* profoundly influenced world opinion on war. Or consider our cultural relations. Katherine Mayo may return from India and write a widely read indictment of Indian life, but the other side of the

world promptly answers by raising embarrassing questions about American lynching, crime, and divorce proceedings. And it is not uncommon to find Japanese girls aping the dress and bearing of Katharine Hepburn, Greta Garbo, or Claudette Colbert!

This relatedness is also true in the realm of religious truth. The spiritual understanding of the entire world was quickened when the famous Gifford lectures were delivered in Scotland by Albert Schweitzer, a German citizen of Alsatian birth who went to equatorial Africa as a medical missionary under a French mission society. Or consider how Mr. Gandhi has affected the religious life of the world. He has forced us all to rethink our attitude toward the traditional methods of physical violence.

Many writers have called attention to the world-wide conflict of the philosophy of communism and Christianity. Communism shares many attributes of a religious faith. It offers a passionate conviction about the nature of the world, a goal that demands sacrificial living, and resources for the task of world reconstruction; and it maintains devoted missionaries in all lands.

Dr. E. Stanley Jones is saying to large audiences in India: "In the social reconstruction of the world the issue must be faced as to whether there is an alternative to Marxian communism. I am persuaded that religion must provide an alternative program or succumb to communism." And the battle for supremacy, many observers agree, will be fought out

in Asia.¹ Toyohiko Kagawa sees most clearly the nature of communism's challenge and the answer which Christianity must make.² With matchless devotion and energy, he has thrown himself into the organization of cooperatives based upon the practice of Christian love. From Japan comes an answer which promises to be deeply meaningful for Christians of all lands.

The writer once watched officers of the sovereign state of California stopping all cars at the western edge of the Mojave desert and commandeering all objects which might bear the larvæ of the dreaded fruit fly. Well, you can stop oranges and apples at state and national lines, but not ideas. For one thing, there is the radio. The currents of religious thought move across the world as irresistibly as the Gulf Stream moves across the Atlantic, profoundly altering the climate of Europe. If Christianity is to alter the spiritual climate of the world, it must maintain itself amid the world conflict of ideas. Even if we could keep Christianity at home, it would either die as outworn, like the mystery religions of the Roman Empire, or become merely the attenuated religion of Western industrial civilization, as Hinduism is the

¹ See, for instance, Basil Mathews' *World Tides in the Far East* (Friendship Press, \$1.00), Sherwood Eddy's *Russia Today* (Farrar and Rinehart, \$2.50), and Stanley Jones' *Christ's Alternative to Communism* (Abingdon Press, \$2.00).

² See his *Christ and Japan* (Friendship Press, \$1.00) for a discussion of profound spiritual insight.

religious aspect of Indian culture. The missionary enterprise, or something like it, is demanded in an interdependent world.

IMPLICATIONS FOR MISSIONARY EDUCATION

This fact of interdependence has tremendous implications for missionary education. In the first place, it is a fact which needs to be made explicit. Because we do not realize our dependence, nationalistic, jingoistic propaganda makes great headway to the detriment of the true spirit of Christianity. If we could make young people aware of our intimate organic relation to the life of the whole world, great stores of new energy would be released for the missionary enterprise. This concept of interdependence will give youth a new basis for projecting its religious faith upon the world stage. It no longer will be pertinent to say, "Other people are getting along all right; let's work out our religion at home and leave others alone." We cannot. Only in the give and take of world interchange can we be certain of our own religious truth. Moreover, a realization of our interdependence will free us from the attempt to impose on others a rigid system of dogma, but will rather produce the humble and earnest attitude of truth-seeking so much more promising of success among people of the modern temper. An important question of method then arises: How can we make the interdependence of our world a felt, conscious reality for young people?

One method that has been used with success is to hold a discussion of those things for which American youth is dependent on other peoples. This may be used as a feature of a missionary program. Start, for instance, with a meal—let us say, breakfast—and analyze the source of its various items. A similar process can be carried through with a suit of clothes or a dress; with the mechanical devices we use such as the telephone, radio, or automobile; with our cultural life—books, movies, health and medical knowledge, our religious heritage; and so on indefinitely. An interesting analysis can be made of the morning worship service of the church. What is the source of its elements—hymns, scripture, creeds?

As you carry on a series of explorations of your dependence on others, you may have a world map available. It will help make the matter vivid to locate on it all peoples upon whom you find yourselves dependent and to list the things which you secure through them. Then you will naturally have to face some such questions as these: What is my relation under obligations to them? Would a Christian attitude regard these people as servants, employees, friends, brothers, or benefactors? Is my obligation discharged when I pay for the object I use? Do these people receive the financial equivalent of the personal effort they put into the product? If not, how can I make up this surplus value which I receive and do not pay for in money? It is evident at once how

far such an inquiry would lead any group and what fundamental questions of life attitude would be raised. If pursued with an earnest desire for the facts and a willingness to follow their implications, it is an inquiry that will profoundly enlarge the group's conception of the Christian life and the Christian mission.

Many groups who have made such an investigation have desired to share their discoveries with others. Sometimes this has been done for the local church group by means of an exhibit in one of the corridors or department rooms. In other cases the use of a vacant store window in the business district has brought the message to a larger group.

Those who are under the necessity of preparing monthly missionary programs have a great opportunity to present this fact of dependency. A series of services might be developed around the contributions of minority groups in America to the welfare of the total group. Another series might emphasize the contributions of foreign lands. These programs could draw upon the music, poetry, and story lore of the group concerned. The achievements of outstanding individuals of racial and national origin other than our own would provide yet another series of programs. One program might stress our indebtedness to the unhonored and unsung men of toil by whose labor we live.

This emphasis upon interdependence also illustrates how missionary education may underlie the

entire program of a group. You need not wait for a period of mission study to point out interdependence. There will be times in many discussions when this truth may be emphasized. There is scarcely an issue of a newspaper which does not provide illustrations. Most of the issues of national and international policy which are being argued on every hand involve some attitude toward the fact of dependence. Views of narrow nationalism will be frequently expressed in your meetings. Will they pass unchallenged? The whole matter of working for a world of peace, which claims the devotion of so many young people, illustrates the relationship of peoples and underlines the fact of dependence. In all these unconventional ways the work of missionary education can go forward by building those basic attitudes which support participation in the missionary enterprise.

QUESTIONS FOR THOUGHT AND DISCUSSION

Make a chart showing the dependence upon other countries of an American young person in eating a meal, using some mechanical device, or in worshiping. How could you make this fact of dependence vivid to your group and demonstrate its meaning for missions?

Consider the doctrine, "My country right or wrong," from an economic, a cultural, and a Christian point of view. Is it in accord with the facts of the modern world? Does it square with the fundamental tenets of the teachings of Jesus?

Do you see any relation between the repeated refusal of the United States to enter the World Court and the gen-

eral indifference to missions? Are the doctrines of extreme nationalism and isolation compatible with or hostile to the missionary cause? Why?

Indicate some of the ways in which the missionary point of view may penetrate the total program of a young people's group apart from formal missionary activities.

Do you see any relationship between the movement for world peace and the cause of missions? In what ways are their interests the same? In what different? What should be the attitude and responsibility of the missionary committee toward world peace?

SUGGESTED FURTHER READING

BARCLAY, WADE CRAWFORD. *The World Mission of the Christian Religion*. Chapter V.

BROWN, INA CORINNE. *Training for World Friendship*. Chapters I and III.

CURRIER, RAYMOND P., ed. *The Christian Internationale*.

HALL, L. K., AND OTHERS, eds. *Christian Citizenship on a World Basis*. Y.M.C.A. Program Paper, No. 13.

RANDALL, JOHN HERMAN. *A World Community*.

XII

RESPONDING TO HUMAN NEED

WALKING beside a frozen river, a friend of mine saw a boy break through the ice. Without a moment's hesitation and at considerable personal risk he managed to save the life of the boy. He knew the danger, knew how cold the water was, and cared no more for a ducking on a winter day than would you or I, but a life was in danger. There was only one possible response which he could make to the situation.

A BASIC URGE

If you saw a little child chase a ball into the street as an approaching truck bore down upon him, you would hold no elaborate debate with yourself as to whether it was God's will the child should be saved; neither would you say to yourself, "The boy's getting along pretty well by himself. Why should I interfere with his business?" Rather, with no conscious reasoning process whatever, you would be impelled into the street in automatic response to another's need; and you would reason and consider consequences afterward.

Whether this tendency to respond to human need

is an innate characteristic of human beings or something we have learned from the expectations of our fellows need not concern us at the moment. Neither need we speculate as to whether this response could be expected from an Australian bushman. We are concerned here with the missionary education of young Christians of North America, and certainly with them this response to need can be counted upon.

NEED IN THE MODERN WORLD

One of the tragic aspects of human life is the tendency to segregate human need away from the channels of ordinary life. People who are ill are sent to hospitals; consequently many of us live in blissful ignorance of the physical pain which accompanies our human living. We send the aged to institutions and are thereby relieved of the necessity of responding to their need for fellowship and appreciation. The maimed and mangled victims of our war madness are isolated in great government hospitals so that we need not face the consequences of our folly and stupidity. The cast-offs of our economic system we refer to the shelter for homeless men or to the relief station. The underprivileged of our great cities are herded in blighted areas we call slums, while the rest of us drive to and fro on beautifully landscaped boulevards and pretend that the poor are not still with us. The Poles and Slavs and Italians who mine our coal and smelt our iron live in wretched company villages about the mine tipple or beneath the

belching smoke stacks. As for the current famine in China, or the plight of India's untouchables, or the tragedy of Japan's farmers who sell their daughters that the family may continue to exist—all that is so far away! What does it mean to us?

Thus by isolating ourselves in complacent comfort, we protect ourselves from the unpleasant experience of reckoning with human need. But the needs still exist. And if we could be brought face to face with them, we would respond just because we are human and because we are Christian.

MISSIONS AS RESPONSE TO NEED

Now the Christian missionary enterprise is the organized effort of the Christian churches to follow the example of their Master in meeting human need. Here is a world filled with needy people—people lost in superstition and fear who do not understand the meaning of life; people sick and suffering without the healing ministry of modern medicine; people in ignorance, denied the truth that makes men free; people living in misery and poverty because they do not understand the best use of the bit of soil they till.

In so far as Christians have realized these needs they have responded to them. To be sure, needs have been variously conceived in different periods. An earlier generation pictured most vividly hordes of heathen plunging over a precipice into eternal damnation and “gave of their sons to bear the mes-

sage glorious." Once on the field, however, the sons discovered that they must master language, print books, and start schools in order to declare their message. Nor could they rest in peace and see the physical suffering which they knew science could alleviate. Medical and agricultural missions were the result. And now it is up to the grandsons—and granddaughters. Are we so different that we do not respond to need? Or is it that we have never met need face to face?

MISSIONARY EDUCATION AND HUMAN NEED

Is there any suggestion for missionary education in this human tendency and Christian necessity to respond to human need? If young people will respond spontaneously to need which they see, the task of missionary education becomes one of making need vivid. The educational process should bring into the circle of conscious awareness needs which are only dimly seen, or not realized at all. This suggests many things we can do and gives a new emphasis to many things that we are already doing.

Provide Personal Contacts. The director of religious education in one church was concerned about the complacent attitude which characterized the young people of the church. From many standpoints they were carrying on a good program. A large number were participating; interest was high; their activities were numerous, well planned and well conducted. But the group were entirely engrossed in

their own affairs. The members lived in a high-grade residential section. Their parents were upper-middle-class folk. The young people had everything they could think to ask for. All in all they were well pleased with themselves. This seemed to be the best of all possible worlds.

As the director thought about the situation, he decided that the young people needed to be brought face to face with human needs. Accordingly, he invited four of the natural leaders of the group to be his guests for a Saturday afternoon and evening. The little party visited some of the underprivileged sections of the city where they lived. They walked through streets of squalor and watched the children playing in filthy alleys. They ate supper at a social settlement and watched some of its activities. They met a few leaders of racial and national minority groups in the city's life and talked to them about their people's needs. It was a serious group of young people who turned their car homeward that night.

The next night at the society meeting the director asked for a report on their visit from the four young people. Then he asked whether others would like a similar experience. A date was arranged for the entire group to visit one of their church's social centers. Later a group from the center was invited out to share a program with them. A few individuals volunteered for group leadership at the settlement. Some financial responsibility was assumed. Soon this no-longer-complacent group were asking questions.

How did it happen that some people lived in luxury and others in direst want? Why was there so much unemployment and suffering? On the whole, the people they knew at the settlement did not seem inferior to themselves; then what basis was there for the sort of discrimination and segregation practised by our society? Soon the group were giving a large part of their programs to a search for answers to these questions. They invited older people to come and share their ideas with them. The more thoughtful began to read the books of current social literature. The whole group became engrossed in a search for satisfying Christian attitudes toward poverty and wealth. Their leader had given them a chance to respond to human need.

In the case described above the director was able to make his own contacts and provide a rich experience for the young people. This would not be true in every case. Some of the larger cities have organized trips known variously as "reconciliation tours" or "friendship tours" which could be utilized. In other places the services of a pastor, deaconess, or social worker could be enlisted to help in arranging contacts. In smaller places it will be more difficult to use this method, but there is scarcely a community which is not within reach of some industrial settlement, migrant workers' camp, foreign-born group, home, hospital, or church institution. The desire for contacts is much more likely to be missing than the opportunity.

Going Abroad at Home. How can we utilize this principle for foreign missions? Several suggestions come to mind. First of all there is the matter of emphasis in study, worship, and other programs. Often we become lost in facts and statistics. These may be important, but they will not move people to desperate action. But suppose the primary objective of all such programs was to give a picture of human need. Then we should put in the foreground the people, how they live, their needs and problems, their well-being as compared to our own, how we can help them.

At this point we can underline all that has been said in the chapters on the dramatic method and visual material. The function of the drama, of motion picture and stereopticon material is to make human life vivid. These art forms capture the life of people far away and reenact it before our eyes. Their use in a program of missionary education should help us through creative imagination to achieve fuller understanding and appreciation of the needs of others.

Many groups are so located that they can avail themselves of the presence of foreign students who are studying at our colleges and universities. If you are near a campus, make inquiries through the college Young Men's Christian Association, religious foundations, pastors, or college authorities as to the possibility of securing a foreign student to speak to your group about the aspirations and problems of

young people of his country. It is a tragic fact that many students who come here as Christians return home thoroughly disillusioned about Christianity because of the failure of church groups to take them warmly into their fellowship. It is also true that few students are won to Christianity during their stay in America. Thus there are many values which a meeting with such a speaker might have. But chief among them would be the chance to make a personal contact and to see through his own eyes the problems of his people. Returned missionaries can also be of help in this way.

A Joint Program. Is there some group near you of different racial, national, religious, or cultural background? Then plan a joint meeting or some other common enterprise with them. After all, it is in doing things together, in facing common tasks, that we come to the deepest understanding. The missionary committee of one young people's society gathered food, toys, and used clothing for distribution at Christmas time through the Mexican mission of their denomination. In return they received an invitation to attend the next monthly social meeting of the Mexican young people. The young Americans enjoyed hugely their efforts to sing Spanish words to familiar hymn tunes. Formal words of greeting were exchanged by the leaders of the groups. After the devotional service the Mexican young people provided an hour's program of their inimitable music. Their president gave an explanation, through

an interpreter, of the aims of the Mexican government and pleaded for understanding and sympathy from American groups. During the evening Mexicans ceased to be problems and foreigners for the American young people, and became human beings with a rich culture, high aspirations, and many needs. Based on this and other experiences the American group devoted a number of Sunday evenings to a searching discussion of Christian race relationships. Later the Mexican young people were invited to their church on a Sunday evening and shared in a program for a large group. Afterwards they enjoyed a game period and refreshments together. Through such experiences the foundations were laid for a long-time relationship of friendliness and helpfulness.

We Too Have Needs. At this point a word of warning should be spoken. To concentrate on the other fellow's needs might easily result in unfortunate attitudes of superiority and pity which would nullify all the help we might desire to give. No one wants help that is handed down with condescension from a great altitude of superior blessedness. Certainly the race-, class-, and nation-conscious people of our day resent such help. "Lady Bountiful" may have been greatly admired for her charity in the nineteenth century, but the twentieth century slogan is, "Not charity but a chance."

This danger inherent in an emphasis upon need can be avoided by stressing another fact: We too

have needs. We have much to learn as well as much to give. We may have great material resources, but we have not demonstrated that we know how to use them. We have mastered many of the physical mysteries of our universe, but we have not shown any startling mastery of the deeper mysteries of the life of the spirit. We have much to give, but let us give it humbly and with a deep desire to receive as well.

In this chapter we have examined the proposition that Christian youth will respond spontaneously to human need when they see it. We have said, therefore, that the task of missionary education is to make need vivid and personal. We have considered some ways in which this has been done. Many people regret that the old missionary urgency passed away with the dying of pre-scientific conceptions of the universe. May it not be that a vivid, dramatic, realistic presentation of need will restore the lost sense of urgency to the Christian mission?

QUESTIONS FOR THOUGHT AND DISCUSSION

Discuss the last two sentences above. In what ways did the old missionary motives depend upon a "pre-scientific conception of the universe"? Make a list of the physical, mental, spiritual, and social needs of men. Does the Christian religion possess any resources for meeting these needs? Does a clear realization of these needs provide a motive for meeting them as urgent as the old motive of saving men from a burning hell?

Make a survey of the territory within manageable travel distance of your church. What national and racial groups

are present? What industrial, economic, or social groups of background different from your own can you locate? What home mission institutions or churches are at work? What contacts have you had with any of these groups? Do you think it would help you to reach a sympathetic understanding of their needs, and also of their strengths, to plan some visits or joint enterprises with them? How would you proceed?

What direct contacts with foreign groups could you arrange through the use in your program of missionaries, students, or other representatives? How would you arrange these contacts?

How would you make sure that such contacts and experiences as suggested above would issue in a response to need?

If no first-hand contacts are possible, could a realization of need be reached through dramatics, visual material, study, and other program activities? Make some concrete suggestions for doing so.

SUGGESTED FURTHER READING

BARCLAY, WADE CRAWFORD. *The World Mission of the Christian Religion*. Chapters I-III.

DODD, EDWARD M. *How Far to the Nearest Doctor?* Stories of medical missions.

MCCONNELL, FRANCIS J. *Human Needs and World Christianity*.

MOTT, JOHN R. *The Present-day Summons to the World Mission of Christianity*. Chapters II-VI.

XIII

SHARING OUR BEST

A CLASS of missionary leaders at a summer conference were asked whether there was any appeal that could be made today with full assurance that it would awaken interest in missions among young people. Their first reply was, "Ask young people to share."

A SHARING WORLD

It might be helpful to remind ourselves at the outset that Christians are not the only ones who have sought to share their viewpoint with the world. An excellent professor in a midwestern college left his post to go to South America as the representative of a New York banking house. One of the popular books of recent years is *Oil for the Lamps of China*, a report of the experiences of an emissary of an American oil company in that fascinating land. Ford tractors have been swung into the front line of the Russian battle of grains. American touring cars hobnob with Arabian camels at the watering places of the desert. Into every continent have pushed the missionaries of American business in their zeal to extend Western industrial civilization.

This human impulse to share appears on an even deeper level when we approach the realm of truth. It may be urged in the case of commerce that the desire for gain, not the desire to share, is operating. But the devotees of truth share their discoveries without regard to personal profit. The annual meeting of the American Medical Association is the occasion for those who have discovered new truth during the year to share it with their colleagues and the world. The scientific societies which meet each year during the Christmas holidays gratuitously flood the press with the news of their researches and findings. In many a laboratory devoted men are giving their keenest skill to a constant search for a cure for cancer. The world awaits some word to cheer it in its battle with this dread disease, in perfect confidence that anything that is discovered will be broadcast for the alleviation of all sufferers.

SHARING OUR BEST

We share with all the nations of the world our way of living, the gadgets and devices of our civilization. We share with them our scientific truth; in a single century the impact of our science has turned upside down civilizations that were old when Columbus first saw the New World. We share with them our trivialities through our motion pictures.

Do we of the West have any "wisdom-about-life"? Do we have any idea of the purposes for which our mechanical skills and contraptions are to be used?

Do we possess any insight into those qualities of life which fill it with dignity and peace and give meaning to our crazily reeling world? Have we found in Jesus an interpretation of life and a revelation of the eternal, unchanging nature of the universe which satisfies the deepest longings and aspirations of our souls? If so, dare we share everything else and withhold that which alone can give significance to the rest?

A MUTUAL PROCESS

In speaking about his observations, a recent traveler in Mexico remarked that he had been impressed with the people's needs, but even more with their possibilities. "They have so much to give," he said. If we will take the testimony of those who know them best, the same thing can be said of all the peoples of the world. For instance, we should hear Dr. Walter Judd, returned from his first term of service far in the interior of China, saying:

Oh, yes, there are differences in human beings, but they are trivial compared to the essential likenesses. There are differences of color, of language, of custom; but the loves and the hates, and the likes and the dislikes, and the passions and desires and hungers and aspirations and sorrows and disappointments are all the same. I know it now. Simple, trite, obvious, yes,—but if we believed it we would do differently. That is the first great certainty growing out of my work in China.¹

¹ "A Philosophy of Life That Works," address by Dr. Walter H. Judd before the Student Volunteer Convention at Buffalo, 1932.

Recently, a Christian mission from India visited England. This was no money-raising campaign, but simply an opportunity for Indian Christians to share with their English brothers their discoveries about the meaning and nature of the Christian life. We are beginning to glimpse some of the possibilities of sharing.

The very word "share" implies a mutual process. I cannot share with the ragged boy on the city's streets by tossing him a quarter out of a feeling of pity. But if I stop to learn something about him and his needs; if I put him in contact with a boy's club, visit his home, and, without pretense or pity, become a genuine friend of the family, then a process of sharing gets under way in which I not only give, but am myself enriched.

SOME PROGRAM SUGGESTIONS

The logic of this discussion of sharing would lead us to repeat here all the suggestions for program activities that were made in the preceding chapter. Every enterprise which you can set up to give face-to-face human contacts will serve to put your missionary education on a sharing basis. But it would be an entirely inadequate program which confined itself to interests that were within the range of immediate, personal relationships. You may be interested in a school on a far-away Indian reservation or in a mission church in a distant city. And, of course, most foreign projects will be beyond the

reach of first-hand acquaintance. Are there any means of overcoming these difficulties and providing an experience of receiving as well as giving?

To this end many of the suggestions made in chapters V, VI, and VII may be used. Recreation events which draw upon the music, games, dances, poetry, and stories of other groups will provide experiences of sharing with their creators. Worship programs which make use of the religious literature, hymns, and prayers of many nations will issue in a new sense of spiritual unity. Reading will also offer a way to share the aspirations and life of other peoples.

ATTITUDES MORE THAN PROGRAMS

Sharing has more to do with the attitude in which things are done than with the activities themselves. Thus it would be quite possible to respond to human need, but with pity, or patronizingly, or with a feeling of disagreeable duty done. This would not be sharing. Therefore the missionary committee must take care that the following steps are observed in planning activities and projects:

Interpretation. Whether or not the group have an experience of sharing as they work at a missionary project will depend largely on the way it is presented. Many times, particularly in relation to giving, the matter is stated as something which they are supposed to do, or is cared for automatically by the treasurer or officers, and no sense of sharing results.

Let the missionary committee give first consideration to ways of interpreting a desired project as an opportunity to enter into a rich experience of the shared life.

Information. Sharing cannot move forward in ignorance. At every step of the project keep information about it before the group. Use announcements, the bulletin board, posters, meeting programs, and every other method to bring facts about the progress of the enterprise and about the people concerned before the group. All foreign projects and many of those connected with home missions must be carried on at a distance. Personal contacts will either be few or entirely lacking. If there is to be true sharing, this handicap must be overcome so far as possible by constantly supplying fresh and interesting information.

Realization. The project must become real. It is hard to visualize what we have never seen. Just what is life like in a village of India? What would it mean to carry on in the full knowledge that bandits or communists would sweep down upon your Chinese hospital at any time? Can we picture the life of a Mexican migrant worker living in a packing-case hovel and drinking from the irrigation ditch? How would it feel to be raised in an alley, never to have seen the delicate tracery of a tree against the sky? At this point the visual aids of movies, pictures, and drama are again needed. The reading of biography will also be a great help.

Participation. Help each member of the group to feel that he has a definite, personal part in the activity. This will influence first the way in which the project is adopted. Bring full information about the proposal to the entire group. Allow the members ample opportunity to voice every objection and investigate every question. Work for a unanimous vote to undertake the project. Thereafter, enlist as many people as possible in some part of the various stages of its development. If money raising is involved, consider whether the securing of a personal pledge from each member will not be more effective than appropriating an amount from the treasury. If you undertake to raise money by some enterprise, be sure that everyone has a part in it.

Sharing Christ. Most important of all, never forget that it is the Christ we are sharing. Not our money, not our civilization, not our scientific techniques, but the timeless Christ of the ages is what we have to share. We ourselves know his story because those before us shared. Through the centuries great spirits and humble men and women have found new meaning in life as they lived it in his spirit. Often in the face of great danger they told their experiences to others. At last, enriched by the tradition of the ages, the story has come to us. We believe that in his way of life is the hope of the world. But that hope demands that men everywhere hear the story and begin to live in him. We must share the Christ.

QUESTIONS FOR THOUGHT AND DISCUSSION

What would you say to one who urged that giving was a more Christian attitude than sharing? Do you see any difference between doing things for people and with people? Which seems to you the better attitude?

Are you willing to enter into a sharing relationship; that is, to receive as well as to give? What do some other groups have to share with you?

What is it that you want to share with others? Do you have any convictions as to what you do not want to share?

Consider the missionary-giving projects of your group. How have they been adopted? How is the money raised? Do you think the methods used result in a conscious sharing experience? Make suggestions as to how the project could be presented better next year.

SUGGESTED FURTHER READING

FLEMING, DANIEL J. *Attitudes Toward Other Faiths*. Especially chapter VIII.

JUDD, WALTER H. *A Philosophy of Life That Works*.

McFAYDEN, J. F. *The Missionary Idea in Life and Religion*.

PATON, WILLIAM. *A Faith for the World*. Part II.

PAULSEN, IRWIN. *It Is to Share*.

PHILLIPS, GODFREY E. *All in the Day's Work*. Chapters I and XI.

WILSON, JESSE R., ed. *Men and Women of Far Horizons*.

XIV

BUILDING A NEW WORLD

DR. LETA A. HOLLINGWORTH suggests ¹ that every young person must make four major adjustments to life as he approaches maturity.

He must free himself from the narrow life of the home and adjust himself to life in the larger community.

He must attain self-support, adjusting himself to the work life of the world.

He must choose a mate.

He must achieve a point of view, adjusting himself to the thought life and unconscious motives that determine conduct.

Out of all these experiences, he builds a self, a unique self-conscious, self-determining person.

If any of these adjustments are blocked or delayed, if the young person fails at any of these points to come to terms with the larger world of maturity, various emotional and personal disorders result that are damaging to the personality and create difficulties for all who must deal with him.

¹ *Psychology of the Adolescent*, by Leta A. Hollingworth, D. Appleton-Century Co., New York, 1928.

Nothing is more apparent than the way in which our modern world creates difficulties for young people in making all these adjustments. Even before the depression it was noticeable that the period of dependence upon the home was lengthening. The greater educational requirements, the higher standard of life which young people desired, and, more recently, the difficulty of finding work—all these things prevented youth from standing on their own feet at an early age. Contrast this with the life stories of the men who are now passing from the leadership of American industry. Characteristically they left home at twelve and fourteen to go on their own.

Similarly, the modern world has put difficulties in the way of assuming self-support. In the winter of 1934-35 it was estimated that four million young people were neither in school nor employed. An increasing number of youth find either preparation for a vocation impossible, or no work available once they are prepared. The things they desire of life are denied them because of their inability, because of forces over which they have no control, to make this vocational adjustment.

Marriage also has been increasingly denied to youth or delayed in these years. In an earlier day American young people married and entered into the normal sexual relations of maturity at sixteen and eighteen. Today twenty-eight, thirty and beyond is the more usual age for marriage. Tremendous

dous problems have thus been created in the realm of this adjustment.

In a world of chaos and disorder, unemployment and poverty, it is tremendously difficult to achieve a satisfactory point of view. All meaning and purpose seem to be denied by the hard realities of experience. Where is a good God in such a world as ours? A note of cynicism and despair characterizes the thought of many young people. Recklessness and disordered conduct naturally follow.

Where such difficulties confront young people in working out these four adjustments, it is little wonder that many of them find it impossible to develop stable, self-confident, effective personalities. More than two hundred thousand boys and girls of sixteen or less are estimated to have taken to the road as the only available escape from impossible home situations. Other hundreds of thousands are finding their satisfactions in the more or less anti-social gangs of our great cities. Here is the excitement, the significance, the importance which they are denied by normal life.

The major creditors of the old order are not the depositors in defunct banks, or the holders of defaulted bonds. The young people are paying the largest price for our economic debacle. In twisted lives, in impoverished bodies, in hopes denied, in cynical views of life they will pay the bill for many years. Any program of missionary education that hopes to be effective must start with this realization.

PROMISES OF A NEW WORLD

It is not surprising that young people, disappointed and disillusioned by the old world, have been ready to respond to any voice that promised them a new world. The foundations of Nazi Germany were laid in the youth movement that sprang up in Germany after the war. These German young people, who loved their country and wanted to see it resume a place of significance in the life of the world, were plunged into despair as they watched the course of events, sensed the hopelessness of the crushing load of reparations, and smarted under the continued hostility of the victor powers. When a voice was raised that played upon their thwarted hopes and promised them a new Germany, they rallied by the thousand to the brown-shirted army.

Dr. Sherwood Eddy has spoken to countless student groups about the youth of Russia, and has recorded in his books their heroic struggles for the new order. It is not among the old but among the young that the communist call to build a new world has won its recruits. It is to the schools and the children that the Soviet leaders look for the final victory of their cause.

Illustrations might be added of the response of young people in China and India to leaders and movements who promise new conditions. In our own land observers comment upon the increased seriousness of high school and college students. Enrolment in economic and sociology departments has greatly

increased. Student papers and organizations carry on discussions of current social and international questions that were unheard of a few years ago. The older generation have learned to get along after a fashion in the old world. But young people do not want to adjust themselves to the old world; they want to adjust the world and make it over more after the heart's desire.

A NEW WORLD AND CHRISTIANITY

Christianity should be perfectly at home in a movement looking for a new world. The Bible begins with a story of creation and ends with a voice saying, "Old things are passed away, behold, I make all things new!" Hebrew prophets kept before their people the dream of a day when God would dwell with men, the lion and the lamb would lie down together, men would beat their swords into ploughshares, and peace and plenty would prevail.

Jesus was born in a world that believed that this rule of God was imminent. His mother sang a song:

He hath put down the mighty from their seats,
And exalted them of low degree.
He hath filled the hungry with good things,
And the rich he hath sent empty away.

The message that Jesus began to preach throughout Galilee was, "The time is fulfilled and the kingdom of God is at hand." He spoke more about the kingdom than any other subject. He called men to enter at once into the life of the kingdom. The king-

dom was at hand. It was also within. Men should be like a merchant who discovered a pearl of great price and sold everything he had that he might possess it. At the heart of the prayer which his followers have repeated ever since, he placed this hope of a new world: "Thy kingdom come; thy will be done on earth as it is in heaven."

A NEW YOUTH MOVEMENT

In view of all these considerations it is not surprising that the young people of the churches should be rallying to a challenge to work for a new world deeply rooted in the native premises of Christianity. "Christian Youth Building a New World" is the rallying cry that has been raised by leaders and young people of cooperating Protestant churches, and the call has kindled the imaginations of countless young Christians.

In concluding a stirring "Statement of Christian Conviction," the Christian Youth Council of North America declared:

We cannot escape the conclusion that our Christianity has failed in its task to realize the prayer of our Lord. The ways of the world have become the ways of Christians. We have taken our pattern all too often from the prevailing life around us, forgetting that it is neither right nor Christian. Thus we have forsaken our faith and denied our Lord. . . .

Conscious of our failures and our sins, we affirm our faith in God and his Son Jesus Christ, our Lord. Firm in that faith and with hope for the future, we declare our purpose to join with those who would bring this strife and suffering to an end, and build a world of brotherhood, where God-

given resources are used to serve all mankind, where co-operation replaces competition, where peace abides in place of war, and where special privilege gives place to justice and equal opportunity for all.

We recognize something of the magnitude of the enterprise. We shall not build a Christian world in a day. But we are determined to be led by our faith and not our fears, to use the experience of the past where it will help, and to become pioneers where experience fails. We are called upon to abandon petty aims and to lose ourselves in the glorious adventure. The kingdom of love will not be built by those whose hearts are filled with hate and envy. We feel our need for a new heart and a new mind. We are determined, so far as possible, to live henceforth as if the kingdom were now here.¹

Begun as the dream of a group of young people's leaders, this movement of "Christian Youth Building a New World" has gradually moved out into wider and wider realms. During the summers of 1934 and 1935 it was the theme of many conferences, of both a national and local character. Many of the young people's societies and agencies have made this the underlying note of their programs. There is no thought that it is a slogan to be used for a year and then discarded. Rather, it is conceived of as a long-time project, which shall give direction to youth programs for many years.²

¹ From a statement adopted by the Council at Lake Geneva, Wisconsin, in June, 1934. International Council of Religious Education, 203 N. Wabash Avenue, Chicago.

² Write to the headquarters of your denominational youth organization for "Our Share in Building a New World," a pamphlet describing this interdenominational youth program and giving program suggestions and references for carrying through its various phases. 10 cents.

For purposes of concrete and specific work the large subject of building a new world has been broken down into several parts. Christian youth are thinking of building a new world by

Building a new person
Building a new home
Building a new church
Building a new community
Building a new nation
Building a new world

MISSIONS AND A NEW WORLD

Can we utilize this new interest of young people in building a new world for missions? Well, that will depend upon what we mean by missions. If we are thinking in terms of merely saving people from this world for a blissful existence after death, then missions will seem to young people the very opposite of what they desire. In fact it will seem antagonistic, for the preoccupation of men and women with the search for their own beatitude in the next world has too often made them indifferent to the plight of their fellows in the present world. But if we think of missions as the effort to save people from a life of self-seeking and greed, and to consecrate them to a life of self-giving and social concern, if we conceive it as the effort to put men into right relations with their fellows as well as with God, then missions becomes an avenue of expression for all who passionately desire a new world.

THE NEW WORLD AND MISSIONARY EDUCATION

If we would release for the missionary enterprise the potential power of those who desire a new world, we must recognize several implications of this idea for our program of missionary education.

1. The Christian mission includes all of life. We are not alone seeking to set up certain practices of worship, to propagate certain religious books, or secure verbal assent to existing creedal formulations. These are only the means of pruning and fertilizing the religious life. The fruit that we desire is a Christ-like spirit expressing itself in every relationship of personal and social living. Kagawa had something like this in mind when he wrote:

By divine revelation is meant the entrance of truth into the depth of living. As long as the truth does not hold sway over the whole life, cognition and life are two separate entities, God and man are living apart from each other. When the truth penetrates into the whole warp and woof of life, then for the first time God becomes man's motive power and the guiding spirit of all his ways.

Therefore, he who seeks for the divine revelation will not find God through the theory of cognition. First of all let him endeavor to create values. Let him liberate those who are oppressed, feed those who are in want, give sight to the blind, find a way to enrich the poor. Then will he be able to see divine revelations every day.¹

2. A second implication is closely related to the first. The Christian mission is to redeem areas of

¹ Translated from Kagawa's *Meditations* in *Kagawa*, by William Axling, Harper & Brothers, New York, p. 125. By permission.

living as well as areas of geographic space. In the past we have sent missionaries to the city's slums and to Asia, Africa, and the islands of the sea. Now we must proclaim the coming kingdom in the areas of racial discrimination, national antagonisms, and economic practice. This conception has been given concise expression in the following quotation:

No longer is the Christian mission exclusively or even predominantly thought of in terms of the geographical expansion of Christianity. Instead it is primarily interpreted in terms of the domination of the Christian spirit and Christian ideals in the relationships of parents with children, of neighbor with neighbor, of employer with employee, of owner with tenant, of seller with buyer, of one racial group with another within the same community; of nation with nation; of race with race; of one Christian group with another; of the Christian religion with non-Christian religions. The new world that is to be is a world of new relationships of persons.¹

3. The Christian mission is for every man. A mission that demands the transformation of all life and is as needed in America as at the ends of the earth cannot be delegated to a few professional representatives.

One thing is certain, that for the bringing in of the new world there must be some "out-and-outers," men and women whose life is obviously consecrated to this and no other purpose, who accept conditions of life in which they cannot make money or achieve fame or control other men's destinies, but can share with Eastern peoples the knowledge of

¹ *The World Mission of the Christian Religion*, by Wade Crawford Barclay, p. 22. Copyright, 1934. Used by permission of the publishers, Cokesbury Press.

Christ. In other words, the world still needs more full-time missionaries. And for the support of the enterprise there must be in every land those who will work in precisely the same spirit as do missionaries, with the same abandonment of other aims, the same carelessness of poverty, and the same focusing of all life activities upon the great emprise.¹

SOME PROGRAM SUGGESTIONS

Doubtless a number of ways have already occurred to you in which you can take advantage of this interest of youth in a new world as you work out the details of your program.

Study Groups. The first suggestion is that this point of view calls for some intensive thinking and study. Here is a new frontier of missionary life. We do not yet see all that is involved, or how young people can become effective lay missionaries for the transformation of society. When Adoniram Judson went to Burma as a Christian missionary a century ago, he was a pioneer. No one had worked out a method for presenting Christianity in this Buddhist land. In his desire to be at work he made a number of unfortunate mistakes that did his cause more harm than good. But gradually, by patient effort, creative thinking, and slow experimentation, he developed a method of work and won his way. Something like that is the situation today in regard to claiming the social relations of men for Christ. Missionaries and mission boards are feeling their way. The process of experimentation is on. But the organized mission is

¹ *All in the Day's Work*, by Godfrey Phillips, Missionary Education Movement, p. 145.

dependent for support, approval, and recruits upon the rank and file in the local churches. Therefore, the importance of facing these questions in young people's groups everywhere is at once apparent.

Conferences on "Christian Youth Building a New World." Already many state and county interdenominational conferences have been organized around this theme. It has also been used as the framework for many summer camps and conferences. It is now time that the entire youth membership of local churches had an opportunity to think through this fresh approach to the Christian mission. First of all, why not sound out the leaders of other youth groups to see if a week-end conference of all the Christian young people's organizations in the community would be possible? If a community conference is not possible, however, make plans for a local church youth institute on the theme.¹

Reading. Major emphasis in your reading program (see chapter V) might be given for a period to Christian world building. Biographies of men and women who have given conspicuous service in world rebuilding might be circulated. "An Evening with World Builders" would be an attractive theme for a Sunday evening fellowship hour where several of these biographies could be reviewed. Several books discussing the problems involved in building a new

¹ For direction and help write your denominational youth leaders or the International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois.

world might be included in your reading campaign. These might be reported on and discussed at one or two meetings of your young people's societies.

Worship. The missionary worship service will lend itself particularly well to the expression of the group's desire to work with God for a better world. Reading and study may bring new ideas that demand intellectual assent, but the life of religion demands more than assent. It has been the weakness of too much current religion that it has been conceived in terms of orthodox belief rather than orthodox conduct based on Christian love and brotherhood. The new world will not be built by people who think things ought to be different, or even by those who assent to certain proposals for change. The better world of God's dream waits upon those who will throw themselves with abandon into the sweaty business of reconstruction.

Knowledge we ask not,—knowledge thou hast lent,
But, Lord, the will,—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.¹

It is the high function of worship to fuse the intellect, the will, and the emotions in the white glow of dedication to God's purposes.

Thus we reach the end of this volume in which we have tried to consider ways of enlisting the youth

¹ From "A Prayer," by John Drinkwater, in *Poems*, 1908-1919. Houghton Mifflin Co., Boston. 1919. By permission.

of America for aggressive participation in the Christian mission. Perhaps there could be no better way to close our thinking together than by sharing in imagination the following service of worship and dedication.

WORKING WITH GOD FOR A NEW WORLD¹

CALL TO WORSHIP:

Leader: Oh, that I knew where I might find him! That
I might come even to his seat!

Group: God, that made the world and all things therein,
and hath made of one blood all nations of men
for to dwell on all the face of the earth, that
they should seek the Lord, if haply they might
feel after him and find him, is not far from any
one of us.

Leader: For in him we live, and move, and have our
being; for we are also his offspring.

Group: God is not the God of the dead, but of the living.

Leader: My Father worketh hitherto and I work.

Group: For we are God's fellow workers.

Leader: And I saw a new heaven and a new earth: for
the first heaven and the first earth are passed
away.

Group: And he that sitteth on the throne said, Behold, I
make all things new.

HYMN: "Creation's Lord, We Give Thee Thanks" (Tune:
Rockingham Old)

¹ From *Methodist Youth in Council*, pp. 11-13. This service opened the National Council of Methodist Youth held in Evanston, Ill., August 30 to September 2, 1934. Used by permission.

POEM: "God's Dreams"

Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
 But shall we despise them—
 God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
 But shall we despise them—
 God's dreams!

—Thomas Curtis Clark ¹

SILENCE.

PRAYER (in unison)

O Christ, thou hast bidden us pray for the coming of thy Father's kingdom, in which his righteous will shall be done on earth. We have treasured thy words, but we have forgotten their meaning, and thy great hope has grown dim in thy church.

We bless thee for the inspired souls of all ages who saw afar the shining city of God, and by faith left the profit of the present to follow their vision. We rejoice that today

¹ From *Home Roads and Far Horizons*. By permission of the author.

the hope of these lonely hearts is becoming the clear faith of millions.

Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain numbers and riches, and lose the sense of the living God and the joy of human brotherhood?

Our Master, once more we make thy faith our prayer: "Thy kingdom come! Thy will be done on earth!"¹

—*Walter Rauschenbusch*

MEDITATION: (Here may be used a period of silence for personal meditation, or a short devotional address.)

HYMN: "These Things Shall Be!" (Tune: Truro)

QUESTIONS FOR THOUGHT AND DISCUSSION

What do you think the religion of Jesus requires of individual young people who profess to follow him? What are they supposed to do? How should they be different from young people who do not accept Christianity?

What should be the attitude of Christian young people to the injustice, poverty, inequality, exploitation, discrimination, and hate that prevail in our social order?

Read again the statement of Christian conviction on page 161. With what things do you agree? With what do you disagree? Are there any statements about which you feel unable to express an opinion?

In what ways is it, or is it not, the mission of the Christian church to engage in the building of a new world?

¹From *Prayers of the Social Awakening*, by Walter Rauschenbusch, Pilgrim Press, Boston, pp. 119-20.

Plan a year's program of activities that would enlist the enthusiastic interest of your young people's group in Christian missions as the organized effort of the church to work with God in building a new world.

SUGGESTED FURTHER READING

- AXLING, WILLIAM. *Kagawa*. How one of the foremost Christians of our day has attacked the unchristian character of his world.
- BARCLAY, WADE CRAWFORD. *The World Mission of the Christian Religion*. Chapters XI and XII. Also chapters VI-X for specific areas.
- BARTLETT, ROBERT MERRILL. *Builders of a New World*.
- HERRIOTT, FRANK W. *Christian Youth in Action*.
- MACLENNAN, KENNETH. *The Cost of a New World*. Written shortly after the war, but far ahead of its times and still richly provocative.
- MOTT, JOHN R. *The Present-day Summons to the World Mission of Christianity*.
- Our Share in Building a New World*.
- WARD, HARRY F. *Which Way Religion?*

SOME DENOMINATIONAL AGENCIES FOR MISSIONARY EDUCATION AMONG YOUNG PEOPLE

BAPTIST

BAPTIST CONVENTION OF ONTARIO AND QUEBEC

Board of Religious Education, Young People's Department, 223 Church Street, Toronto, Ont.

NORTHERN BAPTIST CONVENTION

Department of Missionary Education, Board of Education, 152 Madison Avenue, New York, N. Y.

SOUTHERN BAPTIST CONVENTION

Office of the Publicity and Editorial Secretary, Missionary Education Department of the Foreign Mission Board, Box 1595, Richmond, Va.

Office of the Mission Study Editor, Home Mission Board, 310 Red Rock Building, Atlanta, Ga.

Office of the Young People's Secretary, Woman's Missionary Union, 1111 Comer Building, Birmingham, Ala.

BRETHREN

CHURCH OF THE BRETHREN

General Mission Board, Missionary Education Department, 22 South State Street, Elgin, Ill.

UNITED BRETHREN IN CHRIST

Board of Christian Education, United Brethren Building, Dayton, Ohio

Foreign Missionary Society, United Brethren Building, Dayton, Ohio

Home Mission and Church Erection Society, United Brethren Building, Dayton, Ohio

Women's Missionary Association, United Brethren Building, Dayton, Ohio

CONGREGATIONAL AND CHRISTIAN CHURCHES

Department of World Fellowship, Congregational Education Society, 14 Beacon Street, Boston, Mass.

DISCIPLES OF CHRIST

Department of Missionary Education, United Christian Missionary Society, Missions Building, Indianapolis, Ind.

EVANGELICAL

EVANGELICAL CHURCH

Board of Missions, 1900 Superior Avenue, Cleveland, Ohio

Woman's Missionary Society, Evangelical Press Building, Harrisburg, Pa.

Board of Christian Education, 1900 Superior Avenue, Cleveland, Ohio

EVANGELICAL AND REFORMED CHURCH

Department of Missionary Education of the Reformed Church in the U. S., 1505 Race Street, Philadelphia, Pa.

Board of Foreign Missions of the Evangelical Synod of North America, 1720 Chouteau Avenue, St. Louis, Mo.

Board for Home Missions of the Evangelical Synod of North America, 1720 Chouteau Avenue, St. Louis, Mo.

FRIENDS

American Friends Board of Missions, 101 South Eighth Street, Richmond, Ind.

Board of Young Friends Activities, 101 South Eighth Street, Richmond, Ind.

LUTHERAN

UNITED LUTHERAN CHURCH IN AMERICA

Women's Missionary Society, 723 Muhlenberg Building, 1228 Spruce Street, Philadelphia, Pa.

METHODIST

METHODIST EPISCOPAL CHURCH

Department of Missionary Education, Board of Education, 740 Rush Street, Chicago, Ill.

Woman's Foreign Missionary Society, 150 Fifth Avenue, New York, N. Y.

Woman's Home Missionary Society, 420 Plum Street, Cincinnati, Ohio

METHODIST EPISCOPAL CHURCH, SOUTH

Young People's Division, General Board of Christian Education, 810 Broadway, Nashville, Tenn.

METHODIST PROTESTANT CHURCH

Board of Missions, 516 North Charles Street, Baltimore, Md.

MORAVIAN CHURCH

The Society for Propagating the Gospel, Moravian Mission Board, 67 West Church Street, Bethlehem, Pa.

PRESBYTERIAN

CUMBERLAND PRESBYTERIAN CHURCH

Office of the Secretary of Literature and Extension, Woman's Board of Missions, 117 Eighth Avenue, South, Nashville, Tenn.

PRESBYTERIAN CHURCH IN CANADA

Board of Sabbath Schools and Young People's Societies, Room 701, 372 Bay Street, Toronto, Ont.

PRESBYTERIAN CHURCH IN THE U. S. A.

Young People's Department, Board of Foreign Missions, 156 Fifth Avenue, New York, N. Y.

Young People's Department, Board of National Missions, 156 Fifth Avenue, New York, N. Y.

Department of Missionary Education, Board of Christian Education, Witherspoon Building, Philadelphia, Pa.

PRESBYTERIAN CHURCH IN THE U. S.

Educational Department, Executive Committee of Foreign Missions, P. O. Box 330, Nashville, Tenn.

Educational Department, Executive Committee of Home Missions, 573 West Peachtree Street, N.E., Atlanta, Ga.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

Board of Foreign Missions, 1505 Race Street, Philadelphia, Pa.

Board of American Missions, 703 Publication Building, Pittsburgh, Pa.

Board of Education, 1180 East 63d Street, Chicago, Ill.

Women's General Missionary Society, 904 Publication Building, Pittsburgh, Pa.

PROTESTANT EPISCOPAL CHURCH

Secretary for Young People, National Council, 281 Fourth Avenue, New York, N. Y.

REFORMED CHURCH IN AMERICA

Department of Missionary Education, Board of Education, 25 East 22d Street, New York, N. Y.

UNITED CHURCH OF CANADA

Department of Young People's Missionary Education, 299 Queen Street, West, Toronto 2, Ont.

UNIVERSALIST CHURCH

General Sunday School Association, 16 Beacon Street, Boston, Mass.

Young People's Christian Union, 16 Beacon Street, Boston, Mass.

The Clara Barton Guild, 16 Beacon Street, Boston, Mass.

BIBLIOGRAPHY

THE book references which follow have been brought together from the body of the book and some additional titles have been added to make the list more useful to the group leader. Titles dealing with specific fields of missionary work have not been listed because new books are being published so rapidly that any list would soon be out of date. Leaders should write their denominational headquarters for their recommendations of study and reading material, and for the complete catalogue of publications of the Missionary Education Movement, 150 Fifth Ave., New York.

In the following list, where two prices appear, the first refers to bindings in boards or cloth and the second to paper.

I. PRINCIPLES OF MISSIONARY EDUCATION

- ARCHER, JOHN CLARK. *A New Approach in Missionary Education*. Missionary Education Movement, New York. 1926.
- BOWER, WILLIAM CLAYTON. *Character through Creative Experience*. University of Chicago Press. 1930. \$2.50.
- BROWN, INA CORINNE. *Training for World Friendship*. Cokesbury Press, Nashville, Tenn. 1929. \$1.00.
- ELLIOTT, HARRISON S. *Group Discussion in Religious Education*. Association Press, New York. 1930. 50 cents.
- GATES, HERBERT W. *Missionary Education in the Church*. Pilgrim Press, Boston. 1928. \$1.00.
- HAYWARD, PERCY R., and BURKHART, R. A. *Young People's Method in the Church*. Abingdon Press, New York. \$1.50.
- How a Leader Uses Organization*. Christian Quest pamphlet No. 4. International Council of Religious Education, 203 N. Wabash Ave., Chicago. 10 cents.
- KERSCHNER, MABEL GARDNER. *The Missionary Education of Intermediates*. Missionary Education Movement, New York. 1929. 75 cents.
- SAILER, T. H. P. *The Leadership of Adult Mission Study Groups*. Missionary Education Movement, New York. 1933. 25 cents.
- STOCK, HARRY THOMAS. *Church Work with Young People*. Pilgrim Press, Boston. 1929. \$1.50.

II. MISSIONARY MOTIVE AND PURPOSE

- BROWN, INA CORINNE. *Jesus' Teaching on the Use of Money*. Cokesbury Press, Nashville, Tenn. 1924. \$1.00; 50 cents.
- The Christian Message for the World Today*. A joint statement. Round Table Press, New York. 1934. \$1.50.
- FLEMING, DANIEL J. *Whither Bound in Missions*. Association Press, New York. 1925. \$2.00; \$1.00.
- JUDD, WALTER H. *A Philosophy of Life That Works*. Student Volunteer Movement, New York. 1932. 10 cents.
- LOBINGIER, JOHN L. *What Shall We Do about Missions?* Pilgrim Press, Boston. 1933. 25 cents.
- MCCONNELL, FRANCIS J. *Human Needs and World Christianity*. Friendship Press, New York. 1929. \$1.00; 50 cents.
- MCFADYEN, J. F. *The Missionary Idea in Life and Religion*. Charles Scribner's Sons, New York. 1926. \$1.50.
- MURPHY, ALBERT JOHN. *Education for World-Mindedness*. Abingdon Press, New York. 1931. \$2.50.
- Our Share in Building a New World*. International Council of Religious Education, Chicago. 10 cents.
- PAULSEN, IRWIN. *It Is to Share*. Methodist Book Concern, New York. 1931. 50 cents.
- RANDALL, JOHN HERMAN. *A World Community*. Frederick A. Stokes Co., New York. 1930. \$2.50.
- WARD, HARRY F. *Which Way Religion?* The Macmillan Co., New York. 1931. \$2.00.
- WHITE, EDWIN E. *The Story of Missions*. Friendship Press, New York. 1926. Revised edition. \$1.00; 60 cents.

III. THE CHRISTIAN MISSION IN THE MODERN WORLD

- ARCHER, JOHN CLARK. *Faiths Men Live By*. Thomas Nelson & Sons, New York. 1934. \$3.00.
- AXLING, WILLIAM. *Kagawa*. Harper & Brothers, New York. 1932. \$1.00.
- BARCLAY, WADE CRAWFORD. *The World Mission of the Christian Religion*. Cokesbury Press, Nashville, Tenn. 1934. \$1.25.
- BARTLETT, ROBERT MERRILL. *Builders of a New World*. Friendship Press, New York. 1933. \$1.00; 60 cents.
- "Christian Youth Building a New World." Guides to action for Christian young people and their leaders. International Council of Religious Education, Chicago.

- CURRIER, RAYMOND P., ed. *The Christian Internationale*. Student Division, Y.M.C.A., 347 Madison Ave., New York. 10 cents.
- DODD, EDWARD M. *How Far to the Nearest Doctor?* Friendship Press, New York. \$1.00; 75 cents.
- FLEMING, DANIEL J. *Attitudes Toward Other Faiths*. Association Press, New York. 1928. \$1.50; \$1.00.
- HERRIOTT, FRANK W. *Christian Youth in Action*. Friendship Press, New York. 1935. \$1.00; 60 cents.
- LOBINGIER, JOHN L. *Youth and the World Outlook*. Pilgrim Press, Boston. 1929. 35 cents.
- MCLEAN, ROBERT N. *God and the Census*. Council of Women for Home Missions and Missionary Education Movement, New York. 1931. \$1.00; 60 cents.
- MACLENNAN, KENNETH. *The Cost of a New World*. Missionary Education Movement, New York. 1925. 50 cents.
- MATHEWS, BASIL. *World Tides in the Far East*. Friendship Press, New York. 1934. \$1.00; 60 cents.
- MOTT, JOHN R. *The Present-day Summons to the World Mission of Christianity*. Cokesbury Press, Nashville, Tenn. 1931. \$1.00.
- PATON, WILLIAM. *A Faith for the World*. Edinburgh House Press, London. 1929. Available through Missionary Education Movement, New York. 50 cents.
- PHILLIPS, GODFREY E. *All in the Day's Work*. Missionary Education Movement, New York. 1929. \$1.00; 60 cents.
- SCHERMERHORN, WILLIAM D. *The Christian Mission in the Modern World*. Abingdon Press, New York. 1933. \$2.50.
- WILSON, JESSE R., ed. *Men and Women of Far Horizons*. Friendship Press, New York. 1935. \$1.00; 60 cents.

IV. RESOURCES FOR THE GROUP LEADER

PROGRAM MATERIALS

- BOWER, CHESTER L. *Adventures in Recreation*. Board of Education, Methodist Episcopal Church, 740 Rush St., Chicago. 1930. 25 cents.
- GARVIN, HELEN. *Fun and Festival from Latin America*. Friendship Press, New York. 1935. 25 cents.
- HALL, L. K., and OTHERS, eds. *Christian Citizenship on a World Basis*. Program Paper No. 13. Association Press, New York. \$1.00.
- KERSCHNER, MABEL G. *Young China* (1924) and *Young Japan* (1923). Missionary Education Movement, New York. 25 cents each. (Games, stories, and dramatizations.)

- LOBINGIER, JOHN L. *Projects in World Friendship*. Missionary Education Movement, New York. 1925. 50 cents.
- MAUS, CYNTHIA PEARL. *Youth and Story-Telling*. Christian Quest pamphlet No. 10. International Council of Religious Education, Chicago. 15 cents.
- PERKINS, JEANETTE E. *The Amateur Poster-Maker*. Pilgrim Press, Boston. 1924. \$1.00.
- PHILLIPS, GRACE DARLING. *Far Peoples*. University of Chicago Press, Chicago. 1929. \$1.50.
- ROHRBOUGH, LYNN, ed. *Handy II: The Red Book of Social Recreation*. Section N, Table Fun (foreign games); Section O, Treasures from Abroad (folk dances); Section Y, Folk Songs. Church Recreation Service, Delaware, Ohio. 25 cents for each section.
- . *Kits, Supplements to Handy I and II*. Social Recreation Service, Delaware, Ohio. 25 cents each. Quarterly.
- SHAVER, E. L., and STOCK, H. T. *Training Young People in Worship*. Pilgrim Press, Boston. 1929. \$1.25.
- STACY, GUSSIE B. *Worship for Youth*. Powell and White, Cincinnati. 1928. \$1.50.
- WILSON, SADIE MAI. *What Do You Know about China?* Cokesbury Press, Nashville, Tenn. 1929. \$1.50.

MAGAZINES

Denominational missionary magazines present a wealth of valuable material in pictures and articles for young people's missionary education. Among the general periodical resources of special value are the following:

- Asia*. Oriental culture, current history, and travel. 486 Fifth Ave., New York. \$4.00.
- Christian Graphic of Japan, The*. Pictures of Christian work in Japan and other countries, with an English supplement containing current news of the Christian movement. Published monthly. 1 Misaki cho, Kanda, Tokyo, Japan. \$1.00.
- Intercollegian and Far Horizons, The*. Joint publication of the National Student Christian Movement and the Student Volunteer Movement. Published monthly during academic year. 347 Madison Ave., New York. \$1.00.
- International Review of Missions, The*. Published quarterly. International Missionary Council, 156 Fifth Ave., New York. \$2.50.
- Missionary Review of the World, The*. An interdenominational monthly review of world-wide Christian progress. 156 Fifth Ave., New York. \$2.50.

- National Geographic Magazine, The.* Especially good resource for pictures of costumes of other lands. The National Geographic Society, Washington, D. C. \$3.50.
- Travel.* An illustrated monthly magazine. 34 N. Crystal St., East Stroudsburg, Pa. \$4.00.

MOTION PICTURES AND STEREOPTICON SLIDES

It is impossible to present here a complete list of sources of films and slides useful for the purposes of missionary education. Leaders should make inquiries of mission board headquarters in regard to the service that the denomination is able to give. Among the agencies that maintain regular film and slide rental service are the following. Descriptive catalogues giving full information can be secured on request.

- Council on Finance and Promotion, Northern Baptist Convention, 152 Madison Ave., New York.
- Commission on Missions, Congregational and Christian Churches, 287 Fourth Ave., New York; 14 Beacon St., Boston; 19 S. La Salle St., Chicago.
- Lantern Slide Bureau, Protestant Episcopal Church, 281 Fourth Ave., New York.
- Stereopticon Department of the Benevolence Boards of the Methodist Episcopal Church, 740 Rush St., Chicago.
- Visualization Bureaus, Board of Foreign Missions and Board of National Missions, Presbyterian Church in the U. S. A., 156 Fifth Ave., New York.
- Department of Missionary Education, Reformed Church in the United States, 1505 Race St., Philadelphia.
- Board of Foreign Missions, United Presbyterian Church of North America, 1505 Race St., Philadelphia.
- Y.M.C.A. Motion Picture Bureau, 347 Madison Ave., New York; 19 S. La Salle St., Chicago.
- Religious Motion Picture Foundation, Inc., 140 Nassau St., New York.

Music

- Botsford Collection of Folk Songs* (Vols. I, II, III). G. Schirmer, Inc., 3 East 43d St., New York. Boards, \$1.75 each; three for \$4.00; each (paper) \$1.50. Vol. I, *Songs from the Americas, Asia, and Africa*. Vol. II, *Songs from Northern Europe*. Vol. III, *Songs from Southern Europe*.

- Folk Dances and Singing Games.* ELIZABETH BURCHENAL. G. Schirmer, Inc., 3 E. 43d St., New York. 1933. \$1.25.
- Folk Songs of China and Japan* (from Botsford collection). 75 cents.
- Folk Songs of Latin America* (from Botsford collection). 75 cents.
- Forty Spirituals.* Hall and McCreary Co., 434 S. Wabash Ave., Chicago. 12 cents.
- Keep on Singing.* KENNETH S. CLARK, ed. Paull-Pioneer Music Corp., 119 Fifth Ave., New York. 1933. 25 cents.
- The Book of American Negro Spirituals and The Second Book of American Negro Spirituals.* Viking Press, 18 East 48th St., New York. \$3.50 each.

DRAMA

Because of space limitations it has been impossible to include a list of plays dealing with specific fields and problems. Many of the denominations provide such lists, which will be sent upon request. An annotated list, *Plays for the Church*, may be secured from the Division of Plays and Pageants, Methodist Episcopal Church, 740 Rush St., Chicago.

- CLARK, BARRETT H. *How to Produce Amateur Plays.* Little, Brown & Co., Boston. 1925. \$2.00.
- DESEO, L. M., and PHIPPS, H. M. *Looking at Life through Drama.* Abingdon Press, New York. 1931. \$2.00.
- EASTMAN, FRED, and WILSON, L. *Drama in the Church.* Samuel French, Inc., New York. 1933. \$1.50.
- FERRIS, ANITA B. *Following the Dramatic Instinct.* Missionary Education Movement, New York. 1922. 25 cents.
- GRIMBALL, E. B., and WELLS, RHEA. *Costuming a Play.* Century Co., New York. 1925. \$3.00.
- LOBINGIER, ELIZABETH M. *Informal Dramatization in Missionary Education.* Missionary Education Movement, New York. 1930. 25 cents.
- OVERTON, GRACE SLOAN. *Drama in Education: Theory and Technique.* Century Co., New York. 1926. \$2.50.
- . *Youth and Dramatics.* Christian Quest pamphlet No. 8. International Council of Religious Education, Chicago. 25 cents.
- WILSON, DOROTHY CLARKE. *Twelve Months of Drama for the Average Church.* Walter H. Baker Co., Boston. 1933. \$1.75.



1 1012 01234 6526

Date Due

Jl 18 '38

RESERVE

FACULTY

Ap 3 - '41

My 19 '41

O 5 '42

~~RESERVE~~~~FACULTY~~

(H) Ch. & Youth

MY 28 '51

FEB 02 2004

MY 20 '52

AP 22 '54

MY 5 - '54

MAR 5 '56



IRWIN

D

Missionary education...

